

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The Dynamite of Words

By Dr. Lee Roberson
Pastor Highland Park Baptist Church; President
Tennessee Temple Schools, Chattanooga, Tennessee

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink."
—John 7:37

"The officers answered, Never man spake like this man."
—John 7:46.

Very few people realize the power of words. We toss them about carelessly, day after day, without any consideration for their tremendous power.

A few days ago I received a questionnaire from a certain government agency. One question had to do with loyalty to the government. By one single word I could have hindered a man from securing a job, providing for his family and enjoying the comforts of life.



Dr. Lee Roberson

I received a phone call this week from a minister inviting me to speak in a northern state. I gave an answer of "Yes" to the invitation. Because of this one word, I will make a long trip, speak to a number of people, and perhaps change the destiny of some souls. I might have said "No" and avoided the trip, the long hours of travel, the opportunity to serve. But the single word, "Yes," may mean eternal life for a number of people. Our words are dynamite!

On one occasion in the life of our Lord, the Pharisees and chief priests sent officers to arrest Jesus. When they came to take Christ, they found Him speaking to the people. His words were of such power that no man laid hands on Him. The officers returned to the Pharisees without Christ. Their superiors said, "Why have ye not brought him?" The officers

answered, "Never man spake like this man."

What about the words of Christ? Jesus said regarding His words, "Heaven and earth shall pass away, but my words shall not pass away" (Mark 13:31). The words of Christ abide forever.

Again, we note that the words of Christ are living words. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life" (John 6:63). When many of the disciples turned away from Christ, Jesus said to the twelve, "Will ye also go away?" Simon Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life." The words of Christ are living and life-giving.

We must remember also that the words of Christ bring peace. When a storm raged on the Sea of Galilee and the disciples were in danger, Jesus, who was asleep

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Is It Well With Thee?

by Late Evangelist
J. Wilbur Chapman, D.D.

"Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well."—II Kings 4:26.

Fifty-three miles north of Jerusalem, eight miles from Tabor and a few miles from Jezreel, once stood the ancient village of Shunem. It was beautifully situated. It is said that "in that olden time every house had its little park about it and that every park had its fountain, the waters of which climbed the ladders of light."

But it is not of the beautiful situation of Shunem that I am to speak. We know something about one of the families of the city. We know the number of the household—the father, the mother and the little boy who was as truly a gift of God and a miracle as was Isaac. We know something about the home life of the little company. We say in these days, if we know what company a man keeps, we may study the man through his company. And if you will tell me the names of your chosen friends written upon your guest-book in your home, I can tell you very accurately the story of your home life. I can tell you very truly, no matter whether I have been in your home or not.

One of the very best things I know about the home in Shunem is that it was the place where Elisha used to tarry. Over and over again he passed through Shunem, and the Shunamite woman saw him. It is said in the story that she was a great woman. John McNeil has said that he thinks that means that she must have been a great discerner of char-

acter. She knew by the way the man walked that he was God's man.

She said to her husband, "We will invite him into our home." The home was a small one, so they built for him the prophet's chamber. They gave him a special invitation to tarry with them, and when Elisha was weary he rested there, and when he was hungry he found refreshment in the home of Shunem.

We know something more about the household. One day in the midst of the harvesting season the little boy of the family turned his face away from his mother and sought his father and the

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Dr. J. Wilbur Chapman

Communist "Christians" Coming?

Shall Modernist, Socialist Leaders of World Council of Churches Bring Communists From Iron Countries to Propagandize for Russia in Evanston, Illinois Next August?

By Dr. Carl McIntire, President International Council of Christian Churches
Box 218, Collingswood 7, New Jersey

Delegates from churches behind the Iron Curtain are scheduled to enter the United States and to attend the Second Assembly of the World Council of Churches in Evanston, Ill., August 15-31, 1954. These delegates come only by the permission of their communist governments. They come in the "name of Christ and the church," but to preach propaganda for the communist world.

Russia is using the church in her Iron Curtain countries as one of the most effective weapons for world revolution. The pattern of communist control and use of the churches is generally the same in the Eastern European satellite lands. It is:

(1) Communist approved leaders are established in official positions in the church, and opponents are liquidated and imprisoned.

(2) The churches accept the communist revolution as an "act of God in judgment" and pass resolutions praising the "new democratic order" as in keeping with the Scriptures.

(3) The churches adopt letters to their "sister churches in the West." These messages follow the Communist Party line and support the communist political interests throughout the world.

(4) The churches send delegates to the assemblies of the World Council of Churches, and these champion Russia's cause.

(5) The churches identify themselves with the Russian peace propaganda program.

Churches so completely subjugated are no longer free; they become tools of tyranny, agents of an atheistic state.

Should Council of Churches Violate Security, Bring in Communists?

When the communists use the church as an instrument for their world revolution, it should be the concern of the United States Government and its agencies which deal with security. This concern has led American Legion units across the United States to object

to the admission to the country of these communist clergy. The National Executive Committee of the American Legion, May 4, protested "against any relaxation of security regulations to permit any

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Dr. Carl McIntire

Segregation or No?

By the Editor

"God... hath made of one blood all nations of men for to dwell on all the face of the earth."—Acts 17:24-26.

"God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him."—Acts 10:34, 35.

The Supreme Court has decided that segregation involving separate schools for colored people and white people in the South and in Washington, D. C. deprives colored people of their rights and that such segregation should be counted illegal. In this matter the Supreme Court reversed the former decision that equal but separate facilities for Negroes and white people fulfilled the requirement of the Constitution.

The Supreme Court very wisely held that it would take some time to work out the details acceptably and wisely in Southern states.

A Southern friend writes the editor, asking what ought to be a Christian's attitude in this matter, and for her and others we give the following as our understanding of what is right. As you read it, please remember that I brought a colored young man, John Thompson, from British Guiana, put him through Moody Bible Institute and he regards me as a father in Christ. I often preach to colored people. I love them

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15 Wonderful Scriptural Chapters on

Personal Work in SOUL WINNING

By the Late World-Wide Evangelist;
Bible School Builder and Bible Teacher
Dr. R. A. TORREY

Chapter VII (Continued)

How To Deal With Those Who Have Difficulties

XXIV. "God Seems to Me Unjust and Cruel"

1. The shortest way of dealing with many who say this is to take them at once to Romans 8:20:

"Nay but, O man, WHO ART THOU THAT REPLIEST AGAINST GOD? Shall the thing formed say to him that formed it, Why hast thou made me thus?"

Apply the verse directly to the inquirer's case. Ask him if he realizes who God is, and who he himself is, and say, "You are replying against God. You are accusing God of sin. Now this is God's message to you, 'Nay but, O man, who art thou that repliest against God?'" This verse has been used of the Holy Spirit to break down in repentance and tears many a man who has complained against God.

This may be followed up by Romans 11:33:

"O the depth of the riches both of the wisdom and knowledge of God! HOW UNSEARCHABLE are his judgments, and his ways past finding out!"

Show the inquirer that the reason God seems to him to be unjust and cruel is because such is the depth of the riches both of the wisdom and knowledge of God, and so unsearchable are His judgments, that he cannot find them out.

This can be followed up still further by Isaiah 55:8, 9:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Another excellent passage to use is Job 40:2:

"Shall he that CONTENDETH WITH THE ALMIGHTY instruct him? HE THAT REPROVETH GOD, let him answer it."

When the complainer has read the verse, ask him if he wishes to contend with the Almighty. Show him further that he is reproving God, and God says he must answer for it; ask him if he is ready to answer for it.

2. If the inquirer is complaining of God's cruelty because of some sorrow or anguish in his own life,

it is well to use Hebrews 12:5-7, 10-12:

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

"If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?"

"For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yielded the peaceable fruit of righteousness unto them which are exercised thereby."

"Wherefore lift up the hands which hang down, and the feeble knees."

One should deal very tenderly with a case like this, yet at the same time faithfully. Show the inquirer that the sorrows and disappointments and afflictions that he has suffered are God's loving dealings with him, to bring him into a life of holiness and higher joy; that God does not willingly afflict.

One can follow the above passage with Isaiah 63:9:

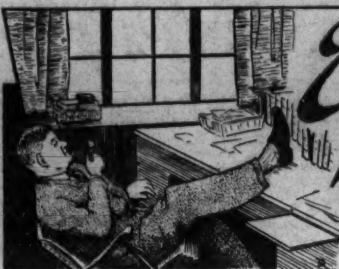
"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old."

In order to lead the sorrow-stricken soul to see that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us, use Romans 8:18:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Another useful passage is I Corinthians 4:17, 18:

"For our light affliction, which is BUT FOR A MOMENT, worketh for us a far more exceeding and eternal weight of glory; While



Editor's Notes

Please Pray for This Editor

This is written Monday, June 14. I am at the Chicago airport; am to fly in fifteen minutes to Murfreesboro, Tennessee, where for a week I will speak twice daily at the Bill Rice Ranch, Cumberland Christian Assembly Grounds, and help direct some sixty-five men and young men in construction of cabins and the tabernacle.

I am burdened particularly because I can only have ten days at home the rest of the summer, and there is enormous work to be done editorially and in directing Sword of the Lord Foundation, besides the heavy speaking program.

I never felt more the need of the prayers of God's people. Oh, for wisdom from Heaven! Oh, for the power of the Holy Spirit, for a bold faith, for a tender heart! In Jesus' name, pray for me.

Please note that all mail for this editor must be sent to 214 West Wesley Street, Wheaton, Illinois; otherwise it may be lost in my rapid movement from place to place. Always necessary mail will be forwarded to me immediately.

Do Not Slander Senator McCarthy

It would be a very serious danger to the welfare of America if

we took not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

3. Sometimes it is well to say in such a case, "You would not think that God was unjust and cruel if you only realized the depth of your own sin against Him," and use Matthew 22:37, 38 to show him the greatness of his sin, in the way described in Chapter VI.

4. It is a wise plan to follow up all the preceding methods by showing the complainer the wonderful love of God. John 3:16 and Isaiah 53:5 will serve well for this purpose.

XXV. "I Cannot See Why It Was Necessary that Christ Should Die in Order that Men Be Saved"

There are very many who will tell you this. Of course those who say this are frequently mere triflers, and trying to find a hiding place from God's truth and their own duty, but some say this with a good deal of sincerity of purpose. I have found one of the most effective passages to use in such a case to be Romans 9:20. It is well to follow this up by showing the doubter the greatness and depth of his own sin in the way described in Chapter VI. No man after he has been led by the Word of God and His Spirit to see himself as God sees him, will any longer have any difficulties with God's way of salvation, but will be only too glad to find that a sin-bearer has been provided for him.

XXVI. "There Are so Many Things in the Bible that I Cannot Understand"

1. The first step in such a case is to show the objector why he cannot understand. A good passage to use for this purpose is I Corinthians 2:14:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It can be used in this way: when the man has said, "There are so many things in the Bible that I cannot understand," reply, "Yes, that is just what the Bible says." Then show the man the passage, and say to him, "This verse tells you just why you cannot understand what is in the Bible, because 'the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him,' and

preachers and Christian workers should be taken in by the attacks of New Dealers and left-wing newspapers on Senator McCarthy. Let us remember that communism is the satanic foe of Christianity as well as of true America. Anybody who would cover up a communist or would hinder investigation makes a serious mistake and

I suppose that many of them appear like foolishness to you." "Yes." "This verse tells you why it is, 'because they are spiritually discerned.' The truth is, you are spiritually blind. If you will turn from sin and accept Christ, you will get spiritual sight, and then many things which you cannot understand now will become as plain as day."

Isaiah 55:8, 9 can also be used: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

You can say to the one with whom you are dealing, "This tells why you cannot understand God's truth. Why is it?" "Because His thoughts are higher than my thoughts."

Daniel 12:10 is also useful:

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and NONE OF THE WICKED SHALL UNDERSTAND; but the wise shall understand."

Before the man reads it, you can say to him, "I can show you a passage in the Bible that tells you just exactly why you cannot understand, and also how you can understand. When he has read it, ask him who it is that does not understand. 'The wicked.' 'And who shall understand?' 'The wise.'"

A passage which can also be used to good effect is II Peter 3:16-18:

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

First Corinthians 13:11, 12 and Romans 11:33 can also be used.

2. The second step is to show how to understand. John 7:17 makes this as plain as day:

"IF ANY MAN WILL DO HIS WILL, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Follow this up with Psalm 119:18, and James 1:5:

"Open thou mine eyes, that I may behold wondrous things out of thy law."

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

XXVII. "I Cannot Believe"

We will take up scepticisms more at length in Chapter XI. At this point we take up the matter merely as an honest difficulty that some find in the way of accepting Christ.

1. When one states this as a difficulty, it is often well to ask him what he cannot believe.

A man once said to Mr. Moody, "I cannot believe."

Mr. Moody said, "Who can't you believe?"

He replied, "I cannot believe."

"Who can't you believe, can't you believe God?"

"Yes," the man replied, "I can believe God, but I cannot believe myself."

Mr. Moody said, "I don't want you to believe yourself, I want you to believe God."

Often times the difficulty is with some doctrine that has nothing directly to do with salvation. For

injures Christianity and America.

We greatly admire and trust President Eisenhower. We wish every success to the present administration. But neither to protect Army leaders nor to protect anybody else should the present administration hinder the investigation of communists and the exposure of any who defend communists and keep them in positions of trust in America.

All the modernists, the left-wing socialists are against Senator McCarthy just as they are against fundamental Christianity and old-time Americanism. Senator McCarthy and his committee representing the United States Senate are entrusted with a constitutional duty which all good Christians should support.

— THE END —

example, a man will say, "I cannot believe the account of creation given in the first chapter of Genesis, and I cannot believe the story about Jonah and the whale." Now of course a man ought to believe the Bible account of creation given in the first chapter of Genesis, and he ought to believe the story about Jonah, but these are not questions to discuss with an unsaved man. When a man states some such difficulty as this, the best thing to do is to say, "Can you believe in Jesus Christ?" "Yes, I can believe in Jesus Christ." "But will you believe in Him, will you accept Him as your Saviour, your sin-bearer, and your Lord and Master?" Show the man that it does not say, believe this doctrine or that doctrine and thou shalt be saved, or this incident or that incident in the Bible, but "believe on the Lord Jesus Christ, and thou shalt be saved." For this purpose use Acts 16:31, and John 3:16:

"And they said, BELIEVE ON THE LORD JESUS CHRIST, and thou shalt be saved, and thy house."

"For God so loved the world, that he gave his only begotten Son, that whosoever BELIEVETH IN HIM should not perish, but have everlasting life."

After the man has really believed on Christ and been saved, and grown somewhat in Christian knowledge, he will be in a position to take up secondary questions. Many a well-meaning worker makes a great mistake in discussing secondary questions with an unsaved man, when he is in no position to understand them at all, but should be held to the vital point of the acceptance of Jesus Christ as a Saviour and Lord and Master.

2. In many cases, perhaps in most cases, when one says, "I cannot believe," the real difficulty that lies back of their inability to believe, is unwillingness to forsake sin, and if is well to say to such a person, "Is your unbelief the real difficulty; is there not some sin in your life that you are unwilling to give up?" I was once called to deal with a man, and was told that he was a sceptic, and needed help along that line.

I said to him, "Are you a sceptic?"

He replied, "Yes." I asked him what made him a sceptic, and he said because he could not see where Cain got his wife.

I said to him, "Is that your real difficulty?"

"Yes."

I replied, "Then if I remove that difficulty, and show you where Cain got his wife, will you become a Christian?"

He said, "O, no, I cannot promise that."

"But," I said, "you said that was your difficulty, the thing that kept you from accepting Christ; now if I remove that difficulty, and you are honest, of course you will accept Christ." The man laughed and saw that he was cornered.

"Now," I said, "Let me ask you a question; is not the real difficulty some sin in your life?"

The man broke down and confessed that it was, and he told me what the sin was, and professed to give it up and accept Christ then and there. When you are convinced that the real difficulty in the case is sin, a good passage to use is John 5:44:

"How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?"

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AMERICA'S OUTSTANDING REVIVAL WEEKLY

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God's Slaughter Crew-

by Dr. John R. Rice

The prophet Ezekiel was a captive in Babylon. Probably he had been carried away in the group mentioned in II Kings 24:10-16, eleven years before the final siege and destruction of Jerusalem by Nebuchadnezzar's army, when most of the remaining population was carried away captive. So Ezekiel lived in a most troublous time. He preached to one group of captives in Babylon and, by divine revelation, gave the reasons for the ruin that was even then falling upon Judah and the holy city, Jerusalem, and he prophesied the coming destruction of the city, when the whole nation of Jews, save a remnant of poor people, would be carried away to Babylon for seventy years.

In the ninth chapter of Ezekiel is recorded a wonderful vision the prophet had, showing the terrible slaughter that must come at Jerusalem, and why. Read it carefully and the mystery of it will become plain, with profound spiritual meaning.

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side; and they went in, and stood beside the brasen altar. And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."—Ezekiel 9:1-11.

I. Behind the Scene on God's Stage

I saw a Punch and Judy show, where on a tiny stage little puppet dolls, called marionettes, acted out their parts, supported on tiny threads. Unseen hands above the stage pulled the tiny string and the puppets moved their arms and feet. They seemed to talk, but the

voices were those of unseen people who controlled the puppets.

There are those who look upon this world and the events of history, and believe that people and nations act without any divine supervision or control, that events "happen" according to blind fate or chance. That view is almost as foolish as to suppose that the marionettes are their own masters, doing their walking and talking without unseen control. The events of human history shape themselves under the mighty hand of God. The world is never left alone. We are not puppets, but certainly we are not altogether free from God's control. Only those things happen that are permitted to happen by an All-wise God. You cannot rule out God from the universe He created, sustains and controls.

In this ninth chapter of Ezekiel we are given a look behind the scenes in God's theatre of history. Terrible, evil days had fallen on Jerusalem. The city was ruled by Zedekiah, a wicked king set on the throne by Nebuchadnezzar, and subject to that Babylonian king. Zedekiah rebelled eventually, and the utter destruction of Jerusalem resulted. The casual reader of the history might suppose that the chain of natural causes, without God's direct intervention, caused the destruction of Jerusalem. The above Scripture, however, makes it clear that God Himself deliberately determined on the destruction of the city and the slaughter of its people, that the conquerors were divinely directed and led. Second Chronicles 36:17 says of Jerusalem that the Lord "brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man or him that stooped for age: he gave them all into his hand." But in Ezekiel the ninth chapter God revealed the secret background to the prophet. Actually God had sent six men (they were angels) to destroy the people of the city. And among the six was a man clothed with linen, with a writer's inkhorn by his side. And the Lord plainly commanded the man with the inkhorn to "set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof" (vs. 4). And then the other messengers of God, angels in charge of God's work in the city, were to go through the city with their slaughter weapons, killing all, both men and women, old and young, in a pitiless slaughter excepting only those that had the mark on their foreheads. Babylonian soldiers were really only the agents of the unseen angels of God sent to slaughter them!

How blind we are! We leave God out of our calculations. We should remember that back of Hit-

ler there was God. Back of Mussolini there was God. Back of the Japanese warlords and the treachery of Pearl Harbor there is God! Back of disease and pestilence and bloodshed there is God. Back of chastising, back of inscrutable problems and unexplainable tragedies there is God. We see only men on the stage. If we could look behind the scenes of God's theatre of history we would see God giving directions to His angels, and the angels seeing that His plans are carried out in the lives of men, protecting His own, punishing those who forsake Him, causing His own to pass through the mills of God which grind so slowly but grind exceeding fine.

The same emperor Nebuchadnezzar, the first world ruler appearing on the scene of history, the man who commanded the destruction of Jerusalem, later was disciplined by the hand of God. For his proud and haughty spirit, "He was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; TILL HE KNEW THAT THE MOST HIGH GOD RULED IN THE KINGDOM OF MEN, AND THAT HE APPOINTETH OVER IT WHOMSOEVER HE WILL" (Dan. 5:21).

There is still God to reckon with. God still rules in the kingdom of men. What is the plan and will of God, the unseen God who moves the characters on the stage, prompts them in their lines, brings them to their just ends, and, at His own will, rings down the curtain on their lives and careers?

II. God's Protecting Mark On His Own

In the book of Revelation we are told that in a future time of great tribulation, some wicked men will take "the mark of the beast," the anti-christ, in their hands or in their forehead. But here we find that God Himself has a distinguishing, protecting mark, unseen by men, placed upon the foreheads of His own by angels that do His bidding. At least that was true in Jerusalem. All about them the slaughter went on. It seemed a pitiless slaughter, with both old and young alike dying. The slaying seemed indiscriminate, but it was not. There were certain people in Jerusalem that death could not touch! In the midst of the fury when Jerusalem was utterly destroyed and so many thousands were slain, no doubt many died at the hands of brutal soldiers when it seemed senseless and uncalled for. In the horrible siege before the city fell, mothers cooked and ate their children and hundreds starved. In those terrible days it must have seemed to many that God had forgotten, that God did not care. But back of it all there was a divine pattern. God had a secret list of those who were to be slain, and His angels, at His command, supervised the bloody business. But at the same time God reserved a list of marked persons that were not to be injured, that must not be touched. They bore the invisible, protecting mark of God's angel, "the man clothed in linen with an inkhorn by his side!"

The three Hebrew children, cast in the fiery furnace because they would not bow down to the great image set up in the plain of Dura, by Nebuchadnezzar, must have had such a mark upon their foreheads. In the terrific heat and flames of the furnace, they walked

about unharmed and One like unto the Son of God came and walked with them! And when they were taken out, their hair was not singed and there was not the smell of smoke upon their garments! (Dan. 3:19-28).

Daniel himself must have had such an invisible mark upon his forehead. For when he was cast into the lions' den, the jaws of the lions were locked and they could not harm him. I think it was a restful, calm night as Daniel rejoiced in the Lord, knowing that God's angels protected him. He could not be harmed until God gave His consent (Dan. 6:16-24).

The baby Moses surely had this mark upon him when, by a faithful and praying mother, he was placed in the basket daubed with pitch and left afloat on the Nile River. God did not mean the child to be destroyed, but to be the lawgiver and liberator of his nation, Israel.

This unseen mark of protection must have been upon Paul the apostle when he came through countless dangers unscathed. When he was let down from the wall of Damascus in a basket, through a window, God's angel saw that he was not molested. When he was stoned and left for dead, outside of the city of Lystra (Acts 14:19, 20), the mark was still there and Paul was not to die! When tossed upon an angry sea en route to Rome, sailors and soldiers did not eat for torment of fear, fourteen long days and nights, until God's angel stood by Paul and told him, "Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee" (Acts 27:24). Satan and all his evil men and demons could not kill Paul until God's time came!

We are in the midst of a terrible war. In every great battle some die and some are left behind unscathed by bullet and bomb. Why? Because, for God's own reason, He has had His angel put upon them a protecting mark. A Christian soldier or sailor who trusts in God knows the meaning of Psalm 91:7-12:

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

In every situation God has His marked men and women, those who cannot die because their mission is not done, those who cannot be injured except just so far as will be to their own future good and the glory of God.

Many a saint of God has been comforted by the words of the blessed old hymn for which my mother asked on her dying bed, and over which she rejoiced as it was sung.

When thro' the deep waters
I call thee to go,
The rivers of sorrow
Shall not overflow;
For I will be with thee
Thy trials to bless,
And sanctify to thee
Thy deepest distress.

When thro' fiery trials
Thy pathway shall lie,
My grace, all sufficient,
Shall be thy supply;
The flames shall not hurt thee,
I only design
Thy dross to consume,
And thy gold to refine.

For years I have felt about me the guardian angels of God. In Chicago some years ago a truck raced around a milk wagon and running through the red light, rammed into the side of my car, and heavy machinery on the front caved in the left front door until it touched my body as I sat at the steering wheel. I received not a scratch. Some years before that Rev. Sam Morris and I with our wives, in west Texas where there were only a few trains daily, sat on a railroad track eating a watermelon when a Texas and Pacific train rushed down upon us without whistling. It seemed a miracle that I was moved to look up in time and we jumped from the rails



Dr. John R. Rice

as the train roared by inches away. But on these and many other occasions I was conscious of the blessed promise that "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

Satan complained that God had set a hedge about Job so the Destroyer could not get at that tried saint. Well, bless God, Satan can touch none of God's children except as God permits it. How blessed are those upon whom are the invisible marks of protection, put there by the man clothed in linen with the inkhorn at his side, one of God's recording angels!

III. "The Men That Sigh and That Cry" Over Sin Are So Dear to God

I have said that, in general, all of God's people have a mark of protection upon them. None can suffer and none can die except as God gives permission. In the particular case of the destruction of Jerusalem, not all of God's people were preserved alive. I can hardly believe that in this city full of people, among the thousands, starved or slain, there were no Christians. I feel it likely that many of these knew the true God as a personal Saviour. Many knew the meaning of the passover lamb, of the daily sacrifices, of the promises of the coming Messiah. Many were familiar with Isaiah's chapter 53, telling of the coming Redeemer. Even today on the battlefields of the world many die who have trusted Christ as Saviour. Many were starved in China, or were slain at Hongkong or Singapore or Dunkirk, or died in the cold Atlantic or the peaceful Pacific when their ships went down; yet they knew Christ as Saviour and had trusted Him for forgiveness!

The mark of protection on men at Jerusalem was not for all those who knew the Lord; rather, it was for a particular type of saved people. That mark was for those who sighed and who cried for all the abominations that were done in the midst of Jerusalem. Ezekiel 9:4 says,

"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

"Do you mean to say," someone may ask, "that God Himself deliberately plans the tragic death of His own children sometimes? Do you mean to say not all of God's children are under the same protection and care?"

That is exactly what this Scripture teaches. God lets certain kinds of Christians die in the midst of lost people so that the outward world may see no distinction. In fact, God sometimes, in a terrifying manner, points out Christians for horrible and tragic deaths.

Some have thought that Ananias and Sapphira, who according to Acts, chapter 5, were struck down by God's almighty power for their presumptuous sin, were unsaved people, but I do not believe it. God would as quickly strike a Christian for lying to the Holy Ghost as a lost sinner. And church members at Corinth who died for their sins, of whom Paul said, "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30) were probably truly saved people. The

(Continued on page 11)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

EVANGELIST TOM FAIR of 2726 S. E. 118th Ave., Portland, Oregon, closed a two-week revival campaign at Hoffman Heights Baptist Church Sunday, May 16. The pastor, Rev. Ed Nelson, reports over thirty souls saved during the revival. The Tom Fair party includes Mrs. Fair at the piano, Demcy Mylar as song-leader, and Mrs. Mylar as soloist.

Rev. Ralph E. Perkins, pastor of First Baptist Church, Ranger, Texas, writes: "**FREDDIE GAGE** brought to our church one of the greatest spiritual revivals that I have ever witnessed. The splendid part of the revival is that it still lives."

He reports 26 professions of faith and many other rededications.

EVANGELIST GEORGE SWEETING and team recently

concluded a city-wide crusade in Aroostook County, Maine. Over 30 churches of all denominations united for this evangelistic effort. The campaign was marked by a marvelous spirit of unity among the pastors and people. Nightly large crowds filled the Mars Hill gymnasium. Many from various walks of life came to be saved and to get right with God. The large audiences were thrilled by the music of Harold De Cou and the Bible paintings of Evangelist George Sweeting.

Sword Staff **EVANGELIST J. OSCAR WELLS** was May 18-May 30 with the Grace Bible Church of Tyrone, Pennsylvania. The pastor, Rev. Samuel L. Wood, writes there were 27 saved, 21 united with the church, and some rededications. "Brother Wells did a thorough work here, and I heartily recommend him as a strong

preacher of the Gospel and one who loves souls as well as a man who knows and understands the problems of a pastor."

EVANGELIST TOM DILLON of Mt. Eden, Kentucky, was in a meeting May 17-28 with First Baptist Church, Elizabeth, Indiana. Pastor W. S. Scantland reports 13 were baptized during the meeting, and many rededications were made. He heartily commends this twenty-three-year-old evangelist.

Sword Staff **EVANGELIST ED-DIE WAGNER** was blessed of God in a revival at First Baptist Church, Plainwell, Michigan, which closed May 16. Fifty-five people made first-time decisions for Christ. The pastor is Rev. M. W. Johnson, who says, "Without doubt this was the best series of meetings the church has experienced in many years."

EVANGELIST BOB OUGHTON of 216 South 29th Street, Belleville, Illinois, was recently two weeks with the United Brethren in Christ Church, Garnett, Kansas. Rev. E. F. Seward, pastor. There were 30 conversions—from children to a man seventy-two years old. "If you want the old-time Gospel preached in power, you would not do wrong in calling Brother Bob Oughton," the pastor writes.

The Iowa City Crusade for Christ, heralded by many as one of the most successful and far-reaching evangelistic endeavors ever conducted in Iowa City, climaxed May 23 with **DR. MYRON F. BOYD** of Seattle, Wash., as crusade evangelist.

In spite of unseasonably cool weather, the total attendance during the two-week campaign reached the 5,000 mark with over 100 definite decisions for Christ. Attendance at the daily children's rallies totalled approximately 700 boys and girls, the majority of them coming from unchurched homes.

The evangelistic ministry of the crusade staff included an average of two broadcasts daily over stations in and around Iowa City. Members of the 12 man team also had the opportunity of meeting with various student groups on the University of Iowa Campus. Dr. Bob Cook, president of Youth for Christ International, was one of the crusade guest speakers.

The Iowa City Crusade for Christ was sponsored jointly by the "Light and Life Hour" radio staff, the youth department, the General Commission on Evangelism, and the Iowa Conference, of the Free Methodist church. On June 3 initial steps were taken for the organization of a Free Methodist church in Iowa City.

EVANGELIST CLIFTON W. BRANNON of 626 Electra Street, Longview, Texas, writes that of the first eleven revivals he has conducted this year the Lord added 1,180 new members to the churches, or an average of over 100 per revival. About 81 per cent of these new members were first-time converts to Christ. There were over 1500 professions of faith.

On Memorial Day **EVANGELIST DEL FEHSENFELD**, 4521 Jarboe, Kansas City, Missouri, closed a successful two-week evangelistic campaign held in the Band Box Dance Hall on the Morrison, Illinois, Fair Grounds. The Bible Church of Morrison, Arthur Houk, pastor, sponsored the campaign. Rev. Houk said, "In addition to souls saved, 33 people dedicated their lives to the Lord."

Pastor Grady Etheridge of First Baptist Church, South San Gabriel, California, reports a glorious revival with Calvary Baptist Church, Brawley, California. Rev. Hugh Bronstad, pastor, with many saved.



Gospel Musicians

Mr. and Mrs. R. O. Stone, graduates of Tennessee Temple Schools, Chattanooga, have entered the field of evangelistic music. After July they are available for music in revival campaigns.

Note the following recommendations:

Dr. D. A. (Scotch) McCall: "I have worked with Mr. and Mrs. Stone and they are consecrated young people with music that blesses everyone that hears them."

Dr. Lee Roberson: "I have known R. O. Stone for eleven years. He is well qualified for the work in evangelistic music. He is a good song leader and Mrs. Stone is an accomplished pianist. She plays and accompanies R. O. in solos and duets. I count it a privilege to

recommend Mr. and Mrs. Stone to anyone."

Rev. Henry Preston: "Brother Stone has been my assistant and music director for one and a half years. He is the best evangelistic singer I have ever had or worked with. Mrs. Stone is an excellent organist and pianist. They are a marvelous team."

Rev. Dolphus Price: "I have worked with R. O. and Angeline Stone in revival meetings. They are cooperative and well-trained Christian young people. They will bless your hearts as you hear them."

Please address Mr. and Mrs. R. O. Stone at 4119 Ealy Avenue, Chattanooga, Tennessee.

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A Baptist association replaces a brewery in underwriting baseball broadcasts in the Louisville area.

The Billy Graham Evangelistic Association is publishing a series of Bible Story comic books for newsstands, churches, religious book stores.

Dr. Robert G. Lee has been pastor of Bellevue church of Memphis, Tenn., for 26 years. During this time there have been 19,039 additions. Total membership is 9,053.

CHICAGO, ILLINOIS:—Attendance at the 23rd annual conference of the General Association of Regular Baptist Churches with headquarters at 431 S. Dearborn Street, exceeded all previous records with over 1,000 present from out of the city. Evening sessions ran as high as 2,100. The meetings were held in the auditorium of the Moody Memorial Church, May 10-13. Forty-four churches were received into the Association bringing the total number of churches in the Fellowship to 690. Dr. Paul R. Jackson, President of the Baptist Bible Seminary, Johnson City, New York, was named chairman of the Council of 14, the administrative body of the General Association.

The 1955 conference will be held in the Municipal Auditorium in Kansas City, Missouri, May 9, 10, 11 and 12.

Dr. Lambie Called Home

On Wednesday, April 14, 1954, at 5 p.m. Dr. Thomas A. Lambie was called Home. He was at the Garden Tomb in Jerusalem with his wife and others talking about his proposed message on the following Sunday at the Garden Tomb Easter Sunrise Service. The conversation at the time of his passing and the place of his passing could hardly have been more suitable.

The main funeral service was held in the Church of England

Cathedral in Jerusalem.

After the service the funeral procession drove to Bethlehem, where the body was laid to rest at the new church property of the Independent Board for Presbyterian Foreign Missions.

Thomas Alexander Lambie was born February 8, 1885, in Pittsburgh, Pennsylvania. While a medical student at the University of Pittsburgh he heard the call to foreign missionary service. Consequently he sailed to Egypt under the United Presbyterian Board. He arrived in Alexandria at the age of 23, and has served as a missionary to the Middle East since that time, a period of 46 years.

He is survived by his widow, Mrs. Irma Lambie of Bethlehem, Jordan; his daughter, Betty Rees of Essex, England (and four grandchildren); a sister, Mrs. Robert McQuillen of Columbia, S. C.; and two brothers, Dr. John Lambie of Birmingham, Michigan, and Mr. Charles Lambie of Amarillo, Texas.

The books he has written include: *A Doctor Without a Country*; *A Doctor Carries on*; *Boot and Saddle*; *The Church the Body of Christ*; *A Bruised Reed*, and twenty chapters toward a new book, *A Bride for His Son*.—By Rev. L. I. Donaldson, Bethlehem.

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Two Schools Close Glorious Year

Bob Jones Gives 364 Earned Degrees, 5 Honorary Doctorates; Tennessee Temple College, Bible School, and Seminary Graduate 113. Honor Dr. Charles F. Weigle

A SIX-DAY TOUR

By Editor John R. Rice

At three p.m., Friday, May 26, six of us drove away from Wheaton. With me in the Buick were Mrs. Rice, my son-in-law Allan MacMullen and daughter, Grace, and Misses Fairy Shappard and Viola Walden. That night we rested in tourist cabins in Evansville, Indiana, and by noon on Saturday, were at the Bill Rice Ranch nine miles northwest of Murfreesboro, Tennessee, to eat dinner with Bill and Catherine and with Gertrude and Rufus Nutting, (my sister and her husband) and with niece Jean Hurlburt.

Bill and I agreed on drawings and plans for a tabernacle for the Cumberland Conference Grounds on the Bill Rice Ranch. Then we saddled up horses and eight of us rode for some three and a half hours, through the big pastures, over the small mountain and back. Then we had watermelon in the shade, and went on to Chattanooga, where we spent the night.

Sunday morning we attended the Highland Park Baptist Church. I taught the Men's Bible Class with 270 present, and then preached to the tremendous crowd in the Sunday morning service. The big building was crowded, pews full, with hundreds of chairs in the aisles, upstairs and down. Some forty odd people came forward at the invitation to claim Christ as Saviour, coming for church membership, or for rededication. After the baptizing of converts by Pastor Lee Roberson, we drove away, ate our lunch of cold chicken in the car, and rushed on to Greenville, South Carolina.

We arrived in Greenville at 7:15 p.m. and then, dressing quickly, went to the Tabernacle Baptist Church where a great crowd estimated at 1,400 by Pastor Harold Sightler, waited, and made that end of the city ring with their music. We had a blessed time, with a number of people coming forward to take Christ as Saviour or rededication. One man who came to claim Christ as Saviour was a man who had driven many miles to be present in the service. It was also my privilege to preach to a large crowd on Monday night in the Baptist Tabernacle, and the fellowship with Pastor Harold Sightler and his workers was very sweet.

But we went to Greenville, first of all, to attend the annual commencement services of Bob Jones University. On Monday morning it was my joy to speak in the chapel. On Tuesday I attended the annual board meeting. It is an honor and responsibility to be a trustee of Bob Jones University.

On Tuesday night is was our joy to see Shakespeare's "Hamlet," presented in Rodeheaver Auditorium by the Classic Players, starring Dr. Bob Jones, Jr., president of the University, in the title role. It was moving, cultural, impressive, delightful. It was great literature, profoundly impressive,

more helpful than in the classroom.

What an array of great Christian leaders were assembled at Bob Jones University! We had sweet fellowship with Dr. McComb, our Presbyterian brother from New York City; with Premier Manning, of Alberta, Canada; with Dr. Horace Dean of Christ for America; and many more. Mrs. Rice and I had dinner with former Governor and Mrs. Strom Thurmond, and delightful fellowship. Dr. Homer Rodeheaver, Dr. Ernest I. Reveal, Dr. Palmer Muntz, eminent pastors, evangelists, and educators from far and near were present.

A Blessed Board Meeting

On Tuesday morning from ten to twelve-thirty, we had the annual board meeting. Forty-three members out of forty-nine board members were present, and a good number of other brethren on the co-operating board met with us. All of us were deeply impressed with the reports of the marvelous way God had been with Bob Jones University through the year. The number of souls won to Christ by ministerial students, the especially fine morale of the student body, as evidenced by the fact that only about half as many demerits and expulsions had occurred as the preceding year, and by the fine resolutions adopted by the student body, pleased us all. The financial report was encouraging.

We found that the school had gone through a most successful and peaceful and happy year since a year ago when the president, backed up by the executive committee of the board, acting on the rules and by-laws unanimously adopted by the board, had discharged a disloyal administrative officer and teacher. Already the long-established principles of the school had been revindicated by the continual blessing of God through the year, by the loyalty of student body and staff and teachers. But all of us wanted to have our say for the great school. So I introduced the following resolution which was unanimously adopted by standing vote of every trustee present:

A RESOLUTION OF CONFIDENCE

Presented to the Board of Bob Jones University at the Annual Meeting, June 1, 1954, by John R.

Dr. M. R. DeHaan of Grand Rapids, Michigan, delivered the commencement address for Tennessee Temple College at convocation service held Monday, May 31, in the main auditorium of the Highland Park Baptist Church.

The two-hour service was marked by many interesting highlights. One hundred and thirteen graduates of the College, Bible School, and Seminary were presented diplomas. Many of these fine young people will be returning in the summer or fall to continue their training.

One of the most interesting features of the service was the presentation of the Honorary Degree—Doctor of Divinity—to Dr. Charles F. Weigle, a prolific writer of songs. Numbered among the favorites that have come from his pen will be found, "No One Ever Cared For Me Like Jesus," and

Rice, voted unanimously by the board and co-operating board.

WHEREAS, God has blessed Bob Jones University with continual growth and the accumulation of material assets and property amounting to some \$12,000,000 under the strong leadership of the founder, Dr. Bob Jones, Sr., and the president, Dr. Bob Jones, Jr., and

WHEREAS, Bob Jones University has maintained a vigorous evangelical soundness, being true to the old-time Christian faith, combined with evangelistic fervor and spiritual power, resulting in the conversion of students, the call, under God, and training for the ministry of many useful evangelists, pastors, missionaries, and lay Christians, and

WHEREAS, Bob Jones University has maintained especially high standards of cultural and leadership training, instilling moral restraint, disciplined self-control, and growing dependable Christian character of the highest purity and Christian grace in the thousands of young people committed to its care through the years, and

WHEREAS, the wonderful blessings of God on Bob Jones University, have, on the human side been implemented by the leadership of Dr. Bob Jones, Sr., the founder and chairman of the Board, and Dr. Bob Jones, Jr., the president, in building a remarkable administrative organization and in establishing principles of organization and management on an ef-

"I Have Found a Hiding Place."

Advance enrollment at Tennessee Temple Schools indicate that a capacity enrollment will be reached for the summer and fall terms. Those interested in attending should contact the Registrar, Tennessee Temple Schools, Chattanooga, as quickly as possible.

Great interest has been manifested in the Summer Pastors' School to be held July 19-30 at Tennessee Temple. Dr. Lee Roberson, Dr. John R. Rice, Dr. Mark Cambron and others will teach. Advance registration for this two-week time of blessing have been received from 21 states, some from as far away as the state of Oregon. Rooms will be furnished free for pastors, missionaries and evangelists. Write today for particulars.

cient and spiritual Christian basis which is worthy of the highest confidence.

THEREFORE, be it resolved that:

First, we as a Board express our devout thanks to God, our heartfelt gratitude for His marvelous mercies shown to Bob Jones University up to this good hour, His blessings materially, the leadership and administration He has put over the school, the faculty that He has helped to assemble, the student body He has brought to the school, and the profound impact which the students and former students of Bob Jones University are having for Christ on the world.

Second, we express our wholehearted confidence and approval of the administration of Bob Jones University, the leadership of its founder and chairman of the Board, Dr. Bob Jones, Sr., of the president, Dr. Bob Jones, Jr., and of the executive committee:

1. For the financial integrity and good business sense of strict supervision which has resulted in the favorable position Bob Jones University has in building equipment and assets. When many other Christian schools are harried with debts and limited in work by lack of funds, this sound business management of Bob Jones University has put the University in an enviable position to serve God and Christian people.

2. For the Christian philosophy of moral restraint, the disciplined

Not the Jericho Road

A news story tells of a gentleman in the deep South who turned his ankle and fell on the sidewalk. But he was not on the Jericho Road, for the man and woman who helped him to his feet were not good Samaritans. While the male "rescuer" pinioned the arms of the victim of the accident, the woman took his wallet and watch. Then they fled.

Here is a picture of false teachers who, while seeming to be helping those who are in need, are actually robbing them of the truth, the richest treasure of the soul. "Hold fast the form of sound words... in faith and love which is in Christ Jesus" (2 Tim. 1:13). We ought to know the Book, the Bible, so "that we be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they [false teachers] lie in wait to deceive" (Eph. 4:14). And the only way to know the Scriptures is to read them.

—E. Schuyler English

self-control which is taught and for the growth of dependable Christian character brought about by the standards maintained here.

3. For following out the administrative policies outlined in the charter and by-laws of this school. We commend the executive committee of the Board of Trustees for co-operating with the president in carrying out his responsibility, imposed upon him by the charter and by-laws, to immediately discharge any employee who is not loyally in accord with these rules and regulations unanimously adopted by the Board of Trustees.

We commend, and thank God for, those nine executives and department heads who have been with Bob Jones University on an average of twenty-four and one-half years; none of them less than twenty years; those five executives and department heads who have been with Bob Jones University an average of seventeen years, none less than fifteen years; those fifteen executives and department heads who have been with Bob Jones University an average of eleven years, none less than ten years.

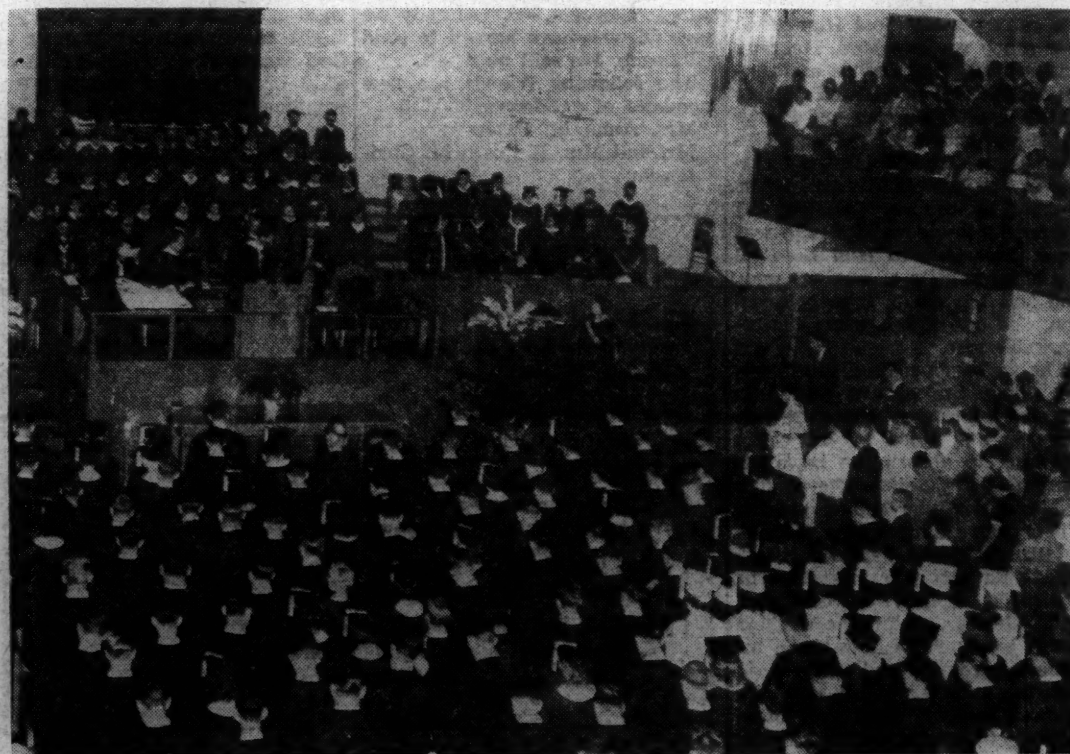
Third, be it solemnly resolved that we, the Board of Trustees, want Bob Jones University kept as it is with the same administrative leadership, the same Christian philosophy, the same organizational and administrative policies, the same spiritual emphasis on the old-time Christian faith, the same character leadership and training for soul winning which it gives at the present time. And we express our unbounded and complete confidence in the administration, which represents our viewpoint and is carrying out the policies we have approved and adopted and which policies we now solemnly reaffirm.

THE END

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True or False?

- The church was founded at Pentecost.
 - John the Baptist preached the gospel of the Kingdom for Jews only; Paul preached a new gospel of grace for all.
 - A Christian's sinful nature is not completely eradicated until Jesus comes.
 - God gave men the thoughts of Scripture, not the very words, so there may be some slight errors.
 - The Holy Spirit will not go with you if you go into a place of sin.
 - A born-again child of God can never lose his salvation.
- See page 9 for the correct answers.



1954 Commencement at Tennessee Temple Schools, Chattanooga, Dr. M. R. DeHaan, speaker; President Lee Roberson presiding.

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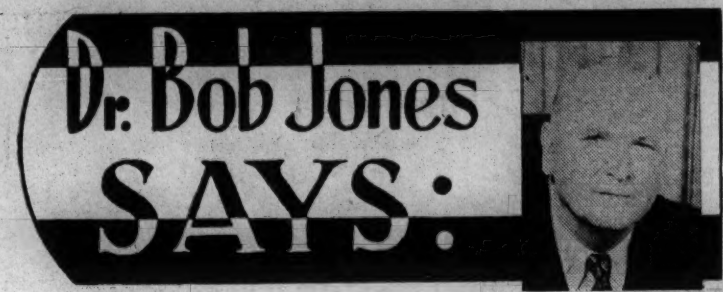
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I have had I think the most interesting and inspiring letters in recent days that have ever come to my desk. I wish we could share these letters with you Christian friends so you could realize with us more than we have ever realized before that when an institution puts the first emphasis upon the spiritual, God has a way of taking care of that institution. When the first emphasis is put upon the spiritual, then that which is supposed to be secular has a spiritual relationship. We tell our students in Bob Jones University that life is not divided into the secular and the sacred. It is just as Christian to wash dishes as it is to preach if a person is called to wash dishes. There is no danger of losing academic standards in an educational institution if there are high spiritual standards. When the spiritual is put first, an educational institution will have the highest academic standards possible. We tell our students that whatever they do in word or deed, they are to do all for the glory of God. If they are singers, they are to sing for Him; and, naturally, they will want to sing the best they can. If they are taking an academic subject, they will want to make the best record it is possible to make, not to glory in the record, but to make the record for the glory of God.

This article is being written six days after the close of the school year. We started out at the beginning of this past year, by the help of God, to make it the most spiritual year we have ever had. We prayed it might be the most spiritual year, and we constantly kept the emphasis on the spiritual. God gave us a great year. Our last year's students who have gone out this summer, especially those students who have been with us in previous years, will tell you about the marvelous things that God did for us.

During the year that has just closed, Dr. Stenholm, who is dean of the School of Religion and director of extension, worked up some very interesting figures. According to Dr. Stenholm's report, there were students here from 47 states and 26 foreign countries. There were 1,120 young men who matriculated who were preparing for the ministry, and these young men represented 84 different denominations. There were 400 missionary volunteers, and 243 of these people attended the daily Mission Prayer Band meeting, and there were as many as 943 in some of these meetings. During the last few years, there have been 340 graduates who have gone from Bob Jones University to 44 foreign mission fields. The ministerial students conducted during the year 32,993 public services, and they have a record of 136,769 people with whom they dealt personally about their souls. These ministerial students have a record of 16,844 first-time decisions for Christ, and 9,212 backsliders were reclaimed. This is only a partial record of what the ministerial students did and does not take into consideration what the young ladies and the non-ministerial students were able to do.

Here is an example: In one community in South Carolina, an average of 31 workers taught classes each week and held 1,256 classes in 55 different neighborhoods during the year. An average of 800 ministerial students did extension work in South Carolina and other states every weekend during the school year, and an average of 250 young women students did extension work in child evangelism during every week of the school year. Bob Jones University is demonstrating that the old-time religion with a strong evangelistic emphasis can be given by a Christian institution that puts emphasis upon culture and scholarship and efficiency even in

this modern age. It takes a great deal of faith, prayer, and courage to carry on such an institution; but Bob Jones University is demonstrating that it can be done.

Now, we are asking you Christian people who believe in putting first things first and who believe in the things for which our University stands to co-operate with us in three ways:

1. We want you to pray daily for the school. There are always dangers of compromising and cutting corners; and there is danger, also, of neglecting first things

in a Christian institution.

2. We want you to help us get the right kind of students. We have no difficulty overflowing our dormitories, but we want to be very careful and get students who can be trained for courageous Christian leadership. It is going to take great courage to stand true in the days that are ahead of us.

3. We want you to help Bob Jones University financially. Remember that 50 cents out of every dollar that you send for our Student Loan Endowment Fund is used to get the Gospel out to the ends of the earth. You folks who pray for us and invest your money here and help us line up the right kind of students will have a part in all the wonderful things that God in His goodness is doing for this school. For whatever you do to help us, we thank you and pray that God will bless you.

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(Advertisement)

FAITH AND WORKS

Latest Report on Building Fund Prayers
By Rev. Walter Handford, Vice President
Sword of the Lord Foundation

The Apostle James under inspiration of God wrote:

"Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"—James 2:17-20.

Modernists and "social gospel" churches today preach a false doctrine of works. They teach that salvation comes from doing deeds of kindness, being good neighbors and supporting the church. Tragically, multiplied thousands of church members today are duped and misled into thinking that works can save them. Many have never seen the wonderful truth that "the blood of Jesus Christ, his Son, cleanseth us from all sin" (1 John 1:7).

But James points out the obvious truth that those who are honestly born again through faith in Christ should have a desire to prove their love and faith by their works. When I was small there were certain things which I did which demonstrated my love for Dad and Mother. In Seattle, where I was raised, we had a large weed called fireweed. It stood about three feet tall and had flaming plumes of bright scarlet flowers. Every spring when these weeds bloomed I brought the first one to my mother. She knew it was only a weed, but the devotion which it pictured made it quite as nice as if it had been an orchid. Mother knew I loved her anyhow, but the pretty red weed was fresh proof.

Even so with our devotion to the Lord. God knows our hearts. We can't possibly fool Him about how much we love Him. Hebrews 4:12 tells us that He "is a discernor of the thoughts and intents of the heart." He sees and knows all of our motives.

As Jesus stood beside the treasury in the temple His heart was touched by the very meager gift offered by a widow. Her mite was more important to Him than all of the large gifts of wealthy men. God had the widow's heart devotion, and out of this came the remarkable gift.

The well-known English evangelist, Gipsy Smith, was seated in his study one day. His little boy came in and stood by his chair. Thinking to absorb the boy's attention Gipsy Smith offered him his knife, his pen and a quarter. When each of these was refused, he turned to the boy and asked, "What do you want, Son?" The boy shyly replied, "I want you, Dad." He didn't want the trinkets nearly as much as he wanted his father's attention and interest.

In like manner God is more interested in our heart's devotion than in our works. But if we really love God as we should it will be reflected in our actions. James said, "Faith without works is dead." We should prove our love

for the Saviour by our deeds. True love will be reflected in the way we use our time, talents and money.

In the past few weeks many have been showing their love for the Lord in their gifts to the Sword Building Fund. Many feel that the world-wide, soul-winning ministry of THE SWORD OF THE LORD deserves their financial support and are giving sacrificially. Three service men have pledged \$100 each. Only this morning an envelope containing five \$5.00 bills wrapped in tinfoil came for the Building Fund. Two friends last week pledged \$100 each and said they hoped to make it more by August 1.

Today (June 14) we have \$6,056.25 in the bank account of the Building Fund. Today's gifts will bring it up to about \$6,300. This means that we still must receive some \$37,300 by August 1, if we are to meet our payment. Almost \$3,000 is pledged. I am confident that God is going to raise up many other friends to help in this special need.

God led us to set up the following suggested giving schedule to help us. We need 300 of our friends who will give \$100 each by August 1. Those will be a band called "Gideon's 300." Already we have 36 who have agreed to send \$100 each. We still need 264.

The following friends are new members of "Gideon's 300."
Mrs. Anna M. Peterson
Mr. and Mrs. Kenneth M. Christensen

Sword Building Fund Program

Rev. Walter Handford
Sword of the Lord Foundation
Wheaton, Illinois

Dear Brother Handford:

Yes, I would like to help further with the Building Program, as follows:

- [] 1. Between now and August 1, I will covenant with the Lord to send \$100.00 for your Building Fund.
- [] 2. I would like to be a captain in the Gideon's Band and will send \$500.00 between now and August 1.
- [] 3. I am not able to do either of the above but I would like to have a part in the Building Fund Program. Enclosed please find \$_____ for this serious need.

NAME _____
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"...the word of the Lord... Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By Dr. D. A. (Scotchie) McCall
Minister of Revival Promotion,
Sword of the Lord Foundation

I.

One Month to Go!

We have just about one month to go before meeting the final payment of \$44,000 on the property as a permanent site for the work of THE SWORD OF THE LORD.

The sands filter through the hour glass; the calendars drop their leaves—soon even seconds will be counting.

Make your dollars count for Him by investing some of them in this abiding work.

II.

A Family Of Musicians

Let me tell you about a family—a mother, father and son.

Let me tell you about a spiritual family—dedicated unto the Lord.

Mr. D. E. Conrad
Mrs. Cornelia B. Henderson
Dr. Walter Leas
Mr. Ralph Hamill
Mr. F. Earl Kreitzburg
Mr. L. H. Higgins
Mr. A. J. LeFaivre
Mr. C. W. Rice
Rev. Hugh F. Pyle
Mr. Robert Lawrence
Mr. L. M. Layman
Mr. John Nevels
Mr. Curtis Shaw
Miss Ethel Troyer
Mrs. Harriet Morse

Then we need eight special friends to give \$500 each to become Gideon's Captains. Dr. Rice has given \$500 already so becomes the first Captain. (By the way, I happen to know that this \$500 was very sacrificially given.) We need seven others who will join Dr. Rice by giving \$500.

Then hundreds of our friends will need to send smaller gifts as God enables. Dr. Bob Jones says that Bob Jones University has been built by the small gifts of country women who came to church with coins tied up in the corner of their handkerchiefs. Here at the Sword we don't have wealthy friends to help us, but thank God we do have thousands of common Christians who have helped this work to grow and win souls.

By the time you read this issue of the paper, less than one month will remain in which to raise the \$44,000 which we must have by August 1. Won't you pray right now and ask God what you ought to do to help? It may be God wants you to send \$500 or \$100 or a smaller amount. But whatever it is, won't you fill out the coupon which follows and send it today? I'll be looking for your letter.

Let me tell you about a talented family—Bible students, musicians and singers. They play the piano, vibraharp, harmonica, accordion, electric guitar, piccolo bells, trumpet, musical saw, and do it all well. Brother Miller is a minister-song leader.

So, I refer to the Musical Millers, or technically, Mr. and Mrs. Lester Miller, and son Bob.

They are happy, winsome and will delight your hearts in service. They should be kept busy for Him. You may contact them c/o Box 313, Eloise, Florida.

III.

The Book Says:

Christ's representatives on earth—church and denominational leaders and out to the last believer—should be winsome for Him. Read in Galatians 5:18-21 what His people are NOT to be. We are not to be immoral, hating and hateful, stirring up strife, following after heresy, killing, getting drunk and such like.

Read Galatians 5:22-25 and see what His People ARE to be. Look at that cluster—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Then, the Holy Spirit puts in this verse—"Let us not be desirous of vain glory, provoking one another, envying one another."

Many Christian people (if we are) either do not know or do not care what the Bible teaches—for there is violation after violation at this and other points.

IV.

A Christian Home

Mrs. McCall and I are greatly indebted to Mr. and Mrs. J. O. Peacock for the courtesies of their home during much of our stay during the revival at Bartow, Florida. They are fine Christian people with a splendid preacher son. It was good to be with them.

We also lingered for a few days in the home of Dr. Grace Hanna, Lakeland. She is another fine Christian friend along the way.

When a boy our own home was often visited for days by the preachers who came as evangelists. So far as I recall we never had a bad one. They were good men.

V.

A New Testament Church

One of the most attractive things I have ever known is a New Testament church at work for Him who died for His church.

A part of that attractiveness has been the independence and congregational government of that church—all members equal—the vote of the child counting the same as the pastor. I have never known (in 38 years of ministry) a child to hurt His church.

This New Testament heritage is being endangered today. In Mississippi I saw this heritage work in a fine way.

On another field, however, the association wanted to push aside the local church of our Lord in the matter of ordaining ministers, and in the matter of organizing churches. God's way, the Bible way, is best—voluntary, lovingly, congregational. These things our spiritual forefathers passed along to us. Let us keep them in Him.

FOR YOUR PROTECTION

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The Dynamite of Words

(Continued from page 1)

In the ship, arose and said to the wind and the sea, "Peace, be still." We read that the wind ceased and there was a great calm. As Jesus quieted the raging sea, so can He give peace to the troubled heart. The peace of forgiveness was given to the woman taken in adultery. Jesus forgave her sins and sent her on her way. The paralytic, brought unto Jesus, was both physically and spiritually ill. The Saviour said, "Son, thy sins be

forgiven thee." What peace entered the heart of this man when he realized the forgiveness of the Lord. The wild man of Gadara was a terror to others and a fear to himself. He was possessed with an evil spirit which made him insane. But, the words of Jesus brought peace to his mind and heart.

Still again, we note that the words of Christ are words of judgment. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48). The man who carelessly rejects the Saviour and refuses to receive His words will be judged by the word of our Saviour. Christ said, "He that believeth not is condemned already." This word will judge men in the last day.

What shall we do with the words of Christ? Read them, remember them, repeat them to others. Rest upon them.

But now, we come to consider another aspect to the power of words. I want you to see the dynamite of our words, and if our words be dynamite, what should we do with them?

I. Our Words Should Praise Him Daily

The book of Psalms is the book of praise, David and the other writers give forth their praise unto God. Psalm 100 reads:

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

Many Psalms begin with the words, "Praise ye the Lord." By our praise, God is glorified. He is the giver of every good and perfect gift. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). He alone is worthy of all praise, honor, and glory.

By praising God, others will be helped. Forgetful people will be reminded that God is in the Heavens. Lost sinners will be awakened

to a realization of their need. Discouraged souls will be encouraged by your words of praise.

Again, by praise unto God our own hearts will receive new life and encouragement. In the hour of loneliness or despair, nothing will so help us as to sit down and count our blessings and give praise unto God. There is never a day so dark that we cannot find something wherewith to praise Him.

Praise is needed today in all of our churches. The Doxology should be more than a formal opening to our morning worship hour. It should be the very expression of our hearts for all of God's goodness to us.

II. Our Words Should Form Prayers to the Father

David said, "Give ear to my words, O Lord, consider my meditation. Harken unto the voice of my cry, my King, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up" (Ps. 5:1-3).

Yes, there may be occasions when we pray without words. Our prayers may be but groanings unto God, but usually prayers are made up of words directed to the heavenly Father.

Sometimes our prayer to Him may be short, even as when Peter was sinking into the water and cried, "Lord, save me!"

Sometimes our prayers may be long, even as were the prayers of Jesus when He continued all night in prayer unto God.

But always, our prayers must be fervent. We must not be guilty of quoting or repeating idle words. From our burdened hearts we must pour out our souls unto God. It is not the beauty of words which our Father is looking for, but the words which are wrung from a sincere heart.

Words are dynamite! This is a hundredfold true when words are formed in the fervent prayers which move the heart of God and bring to pass amazing results.

III. Our Words Should Be Instruments of Righteousness

I believe that Paul includes our speech when he says, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

Our words can bless or blight. By our words men will be pointed toward Heaven or pointed toward Hell.

Therefore, let our words be true that others may be led aright. Matthew tells us, "Every idle word that men shall speak, they shall give account thereof in the day of judgment." The next verse is even more serious, for it reads, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Jesus indicated that speech reveals character. He said to the Pharisees:

"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things."—Matt. 12:34, 35.

True words will reveal a true heart. True words will be used of God to bring others unto Him.

Second, let our words be kind that others will be encouraged. Recently, I came to a day when I felt that everything had gone wrong. But in the midst of that day I received a kind word from a friend. My heart began to beat faster. My gloom and despondency melted away. As I went from the presence of this encouraging friend, I felt that I could have licked a wild cat. There is mighty power in kind words.

Sir Walter Scott relates how, when he was a lad of fifteen, he was at a house to which came Scotland's famous poet, Robert Burns. Some question was asked about a painting on the wall. Scott was the only one who knew the facts, and with a timid voice, he told the great poet what he wanted to know. Long after, Scott treasured the light in the eye of Burns and the kindly greeting and recognition that he gave him, Ac-

News Flashes from Christian Schools

By Rev. Walter E. Handford, Vice-Pres.,
Sword of the Lord Foundation

The 108th Commencement Exercises of *Taylor University* were held on Tuesday, June 8, with Dr. Harold J. Ockenga, pastor of the Park Street Congregational Church in Boston, as speaker. Dr. Ockenga received his B. A. degree from Taylor in 1927. He is now also the president of Fuller Theological Seminary in Pasadena, California. Taylor University also announces that in the past eleven months it has received \$97,717.00 in gifts and bequests. Dr. Bergwall, president of the school indicated that he hopes the total amount will pass the \$100,000 mark by the end of June.

The *Providence-Barrington Bible College* (formerly Providence Bible Institute) on June 1 awarded 102 diplomas and degrees before several thousand relatives and friends at colorful exercises on the Barrington Campus. For the first time in its history, Providence offered the degree of bachelor of music. The commencement address was given by the Rev. Herbert S. Mekeel, D.D., pastor of the First Presbyterian Church of Schenectady.

Faith Theological Seminary in Elkins Park near Philadelphia on May 25 graduated its 18th class. It was the largest graduating class in their history, with 38 members. Of the 300 graduates who have prepared at Faith Seminary in the past years, 30% are on the foreign mission field and the remainder are primarily in pastorates here in America.

Faith Seminary will be the host on their campus for the world convention of the International Council of Christian Churches from August 3 to August 11. A tent seating some 3,000 to 4,000 people is to be erected to take care of the daily and evening meetings which will be held during that period.

Fuller Theological Seminary in Pasadena, California, this year graduated 48 seniors to make a total of 217 alumni of the school in the past five years. Two-fifth of the members of the 1954 class are missionary volunteers. The commencement exercises were held in the Pasadena Civic Auditorium with Dr. Harold J. Ockenga, presi-

dent of the seminary, giving the commencement address.

Buffalo Bible Institute in Buffalo, New York, graduated 18 from its day and evening schools this year. There were 5 who received the Theological diploma, 2 missionary, 1 Bible-Music, and 1 Christian Education. Three received the Evening School Certificate and 12 the Evangelical Teachers Training Association Diplomas. Rev. Lehman Strauss, pastor of the Calvary Baptist Church, Bristol, Pennsylvania, delivered the commencement address. Beginning in the fall of 1954 a new one year foundation course of study is being offered to high school graduates. It is to give basic knowledge of the Word of God to Christian young people going into fields of service other than Christian work.

The seventh annual commencement was held at *Southeastern Bible College*, Birmingham, Alabama this year with a group of young people being graduated. Eighty per cent of these were looking forward to service on the foreign mission field. Dr. Charles Seiden-spinner, president of the school, announces that over 1,000 have now enrolled in the correspondence department of the college.

Houghton College, Houghton, New York, awarded 94 degrees at its 54th annual commencement on Monday, June 7. In addition, the college conferred two honorary degrees: The degree of Doctor of Divinity upon the Rev. D. T. Perrine of Rives Junction, Michigan, and Doctor of Pedagogy upon Frank L. Tuthill of Fillmore, Dr. B. Joseph Martin, president of Wesleyan College, Macon, Georgia, delivered the commencement address.

Major plans for the Golden Anniversary observance of *Fort Wayne Bible College*, Fort Wayne, Indiana, will include several outstanding conferences for the Jubilee School Year of 1954-55. Dr. S. A. Witmer, president of the college, announced that the Anniversary Steering Committee has planned for conferences on evangelism, Christian education, the Christian ministry, Anniversary Week, Missions, and Music-Radio.

This summer the Flying Seminar of the *Winona Lake School of Theology* is being limited to 55 students. The professors to accompany the trip this year are: Dr. J. A. Huffman, Dr. John A. Huffman, Dr. Harold B. Kuhn, Dr. Howard Ferrin, and Mr. Horatio Chase. The Seminar is scheduled to leave Fort Wayne, Indiana, airport on July 24 and return to New York City the last of August.

The *Lansing Bible Institute*, Lansing, Michigan, is completing its first year of day school classes this spring. Rev. Calvin Thorne, president, announces that the first year of regular operation has not been large but has been blessed of God.

An interesting report comes from the *Roberts Wesleyan College* in North Chili, New York. They tell about the personal work that has been done by from 8 to 35 Roberts Wesleyan students each week during the past six months, in the nearby city of Rochester. This intensive personal work on the part of the students came as result of the challenge delivered by Jack Hamilton, Torrey Johnson and Hubert Mitchell in the Second Christian World Action Conference in November of last year. The students are doing personal work with passers-by on the city streets, waiting passengers in train and bus depots, with service men in the servicemen's center, and with men on "skid row."

William Jennings Bryan University in Dayton, Tennessee, has received a \$100,000 gift towards its building fund, Dr. Judson A. Rudd, president, announces. The gift is to be used to complete the Memorial Administrative Building on the college campus.

(Continued on page 8)

— THE END —

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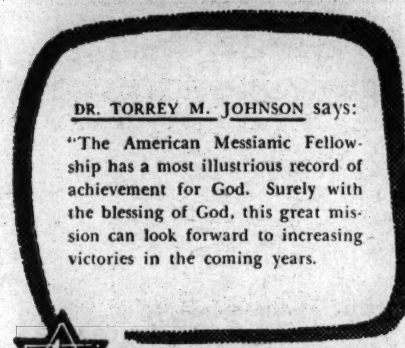
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The Dynamite of Words

(Continued from page 7)

I worked in a wheat field in Kansas. My employer was the most profane man I ever met. To this very day I can hear his vile, filthy, profane language. Cursing had become such a habit to him that it spewed out of his mouth without a moment's thought. As a boy of seventeen, it struck my ears and disgusted me, but it also remained with me.

Be careful about your words. Speak that which is right. Do so without fear or compromise, but avoid that which is wrong.

Quite often when people come to die, they struggle to speak. Sometimes loved ones are standing around the bedside, eagerly waiting for some word—perhaps a word of forgiveness—perhaps a word of thanks. If the dying person tries to speak, the words are often mumbled and lost.

And then comes the strange moment when a great stillness touches the dying one. The lips have spoken for the last time. Not a word can be added to the conversation of life. Not a single word can be retracted.

Let us resolve that our words will be such that when we finish the journey of life, they have helped, not hindered; encouraged and not discouraged; heartened and not disheartened; increased and not diminished men's faith in God; brightened and not dimmed the hopes of man for life here and hereafter.

IV. Our Words Should Testify to His Saving Grace

"Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Ps. 107:2).

The happy Christian is the one who speaks often of his salvation.

Recently, in the Evansville Rescue Mission, Dr. Reveal, the superintendent, called for a number of men to come to the platform. After singing a song, all of the men testified. Some twenty-five men, with bright and shining countenances, told of the saving grace of the Lord. All of them had come to know Jesus Christ through the ministry of the Mission. They spoke happily and gladly of the work of Christ in their hearts. Somehow, every day, we should seek the opportunity to tell others of our salvation. It was Billy Sunday, the famous evangelist, who gave a recipe for staying right with God. He said, "Read your Bible fifteen minutes a day, pray fifteen minutes a day, and witness fifteen minutes a day." It is impossible for us to witness without telling others what Christ has done in our behalf.

Don't be ashamed to speak of Jesus. Don't be ashamed to say that you are saved. This is Bible language, for Jesus said, "The Son of man is come to seek and to save that which was lost."

Don't lose opportunities to speak to others. My heart is heavy when I think of the many people I have passed by without speaking to them about Christ. I hesitated to speak for fear that I might offend them, but my failure to speak was a greater offense before God. Furthermore, the hearts of men are hungry, and in many cases people are waiting for you to testify to them. If you fail to do so, they are hurt in their hearts, and feel that you are a very poor Christian.

The power of speech is well illustrated by the story of Captain Naaman and Elisha. You recall that Naaman came from Syria to be cured of his leprosy. Elisha sent out his servant to meet him and told him to go wash seven times in the Jordan River. The captain became angry and turned his chariot about and started homeward. But one of his officers spoke a word in season and said, "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Captain Naaman saw the sense of this. He put away his pride and anger and went and washed in the Jordan River, and his flesh became as the flesh of a little child.

The word that you fail to speak may be the one which will turn a man from self to the Saviour, from Hell to Heaven.

One day I passed by a monastery and was told by a friend that the monks who lived there had taken the vow of silence. They do not speak except on rare occasions, or in a case of dire emergency. I thought, "I know many Christians who must have taken this same vow, for they do not testify. They never speak of the salvation of the Lord in their hearts."

Words are dynamite! Use plain, simple words to tell others about what Christ has done for you.

Above all, speak His Word to men, for it is His Word which He promises to bless. Let your testimony be seasoned always with the Word of God.

Charles Hadden Spurgeon, the English preacher, one day was testing a strange auditorium before time for the service. Far up in the gallery was a workman, unnoticed by Mr. Spurgeon. The mighty preacher stood on the platform and quoted these words, "For God so loved the world, that

he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The workman heard the words. He was convicted in his heart and became a Christian. Years later the word came to Mr. Spurgeon of the salvation of this man.

Testify to the saving grace of the Lord. Has God saved you? Tell others about it. Has He given you victory? Tell others about it. Do you find in Him peace, joy, and satisfaction? Tell others about it.

And that is exactly what we are doing in this service. We are telling men, women, boys, and girls who do not know our Christ that He can save and keep and satisfy. We are telling you that there are two conditions to salvation—repentance and faith. If today you will repent of your sins and believe in Jesus Christ, you can have the gift of everlasting life. Will you do so at this moment?

(From *It's Dynamite*, book of twelve sermons, four pages of pictures, \$1.50 plus 15c postage and wrapping, *Sword of the Lord*, Wheaton, Ill.)

Segregation or No?

(Continued from page 1)

and they love me. Yet I am a Southerner and know the traditions and problems of the South as no Northerner can know them. Now read the letter.

June 10, 1954

Dear Mrs. B—:

I am glad to have your letter asking what Christians ought to do about segregation in the South, and I will answer it the best I can.

I. There is No Bible Basis for Inforced Segregation of the Races as Far as I Know

1. The curse which Noah pronounced was on Noah's son Canaan: "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant."—Gen. 9:25-27.

We are not told that the curse was continued on anybody else but Canaan.

2. However, there is no scriptural evidence that Ham was black or that Canaan was black or a negro. The *International Standard Bible Encyclopedia* says, "Of the nationalities regarded as descending from Ham, none can be described as really black." There is no evidence that the Canaanites, Hivites, Jebusites, Perizzites were Negro people. So it is not good Bible teaching to apply the curse on Ham's son Canaan to Negroes.

3. Unfortunately wicked men used the same Scriptures you quoted as an excuse for stealing Negroes from Africa and selling them into slavery. No Christian ought to be using the Bible as an excuse for slavery. It is true that God allowed Jews to own some slaves and that, under the very careful framework of the Abrahamic and Mosaic teaching, slaves were well cared for. But there is no excuse for modern slavery, and God did not intend it to be.

II. All Races Ought to Be Treated as Equal Before the Law

1. First, Christians must be good citizens and must obey the law. So they must accept the fact that Negroes are to vote, are to have the same privileges as white people in busses, trains and schools as the law requires.

2. Negro people are people, are made in the image of God as truly as the Caucasian race. They can make as good Christians as white people, and they are not necessarily an inferior people. Many individual Negroes, when their cultural and religious background is as good, may reach just as great heights of character and usefulness as individuals of other races. We have no right to judge the Negro race by white standards until they have exactly the same cultural opportunities and industrial opportunities white people have. Frankly, they are people; they are immortal souls. God is just as much interested in them as in white people.

3. Any arrogant and boastful at-

titude on the part of white people dishonors God and shows poor Christianity.

For these reasons, certainly we should give colored people the rights that we give any other human being.

III. Official Equality Before the Law Does Not Mean Forced Association With Colored People in Any Harmful Way

1. Certainly it is not wise for a white person to marry a Negro. Both would be unhappy. But for exactly the same reason it would be unwise for a white person to marry a Hindu, or a Chinese, or an American Indian person and not because one is basically superior and the other inferior, but because they have entirely different outlooks on life, different social inheritances, different standards, and because each one would have to face prejudices and misunderstandings and the children would be half-breeds, and suffer for it.

It is not right for a Protestant to marry a Catholic. They do not see things alike. It is not right for a Christian to marry a lost person, and it is plainly forbidden in the Bible. But we do not pass a law that Christians must ride in the front of a bus and lost people in the back of a bus. Christian people can keep from marrying lost people because they want to keep from it, not because they are prevented by law from associating with them. Segregation by law is not necessary to prevent intermarriage of whites and blacks. No one will marry unless he wants to anyway. In the North where they do not have segregated schools, white people and Negroes do not marry each other. I have never personally known of a single case of marriage of white and colored people. I have read of one or two cases only. So equal rights need not mean intermarriage.

2. One's place in society will always have to be earned anyway. For example, I certainly am not going to let one of my girls marry a drunkard, but I don't have to have a law passed that drunkards sit in the back of a bus and total abstainers sit in the front of a bus. In fact, I would certainly rather one of my girls would sit by a sober, intelligent Negro than to sit by a white man under the influence of drink. I would rather have my children in the same school room with a good Negro than with a bad white boy or girl.

3. There are many reasons why white people and Negroes will usually not choose to run together socially. They have different backgrounds, often they have different cultures, differences in religious traditions, etc. People who do not have bathtubs—whether white or colored—sometimes are not socially as acceptable as the people who do have bathtubs. People who shout aloud and sway their bodies

Personal Work in Soul Winning

(Continued from page 2)

Say to the man before he reads it, "Yes, I suppose you cannot believe, but Jesus Christ tells us just why it is that men cannot believe," and then have him read the passage. Then you can say to him, "The reason why you cannot believe according to this verse, is because you are seeking the honor that comes from man and not the honor that comes from God alone. Is this not so?" Be courteous, but do not let the inquirer dodge that point.

Isaiah 55:7 is also a good passage to use:

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

This will show the man that he not only needs to forsake his way, but his thoughts as well, and that if he will, and return to the Lord, He will have mercy upon him and abundantly pardon.

3. Finally in dealing with this difficulty, it is well to show a man how to believe. You can say to him after you have dealt with him along the lines already mentioned, "I can show you how to believe."

Then give him John 7:17:

"If any man WILL DO HIS WILL, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Ask him if he will will to do the will of God, if he will surrender his will to God. Then show him James 1:5-7:

"If any of you lack wisdom, LET HIM ASK OF GOD, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

Follow this up with John 20:31:

"But THESE ARE WRITTEN, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

Then give him the Gospel of John to study prayerfully. We will go into this more at length in Chapter XI.

(From *PERSONAL WORK*, 176 pages, \$2.00. Published by Fleming Revell, used by permission. Order from *Sword of the Lord*, Wheaton, Ill.)

while they sing in religious services would not feel at home in services where everybody sits without any emotional expression to hear a sermon or to hear a choir sing. We will have to let people make their own decisions about the kind of people they run with. But at the same time we are going to have to acknowledge that every person is equal before the law, has the same rights before the government, and must be treated as equal citizens of our great country.

IV. There Are Very Serious Problems That Must Be Faced

1. The Supreme Court was wise in allowing time for these problems to be worked out. It would not be wise nor helpful to force immediately the breakdown of all the traditions and customs and laws in the South. Force is not the way to do it. It would cause more hate, more strife. The hot passions of both white and colored people would be unnecessarily stirred and more harm would be done than good to immediately try to solve all the problems by law.

2. There is no sense in prematurely putting a Negro child in a white school where he would be ostracized and made miserable and unhappy. There is no sense in deliberately arousing the prejudices and fears of white parents and white children and forcing the issue of race hate. Sensible, wise, and spiritual people will take time to work out the problem of how the two races can best get along and how the inequalities can be corrected with righteousness and peace. It may take several years. It ought to be done quietly and with forbearance and slowly enough for everybody to adjust themselves the best they can.

3. Colored people themselves are usually more hateful and troublesome on this matter than Southern white people. I have found that colored people have more hatred of whites than whites have of colored, both in the South and in the North. Negro magazines and Negro newspapers constantly stir up strife and hate. Communists particularly have played up the so-called "oppression" of Negroes and have often led Negroes to hate white people because they want them to hate American institutions and want to put America in a bad light before the rest of the world. It is true that there are some injustices against Negroes; but Southern white people generally treat Negroes as well as Northern white people. People in Cicero, Illinois, do not want property values lowered by having a section turned into a little Harlem any more than Southern people would, and the riots in that suburb of Chicago prove it. It will take time and education before colored people will have the brotherly and friendly and cooperative attitude that one race ought

to have toward another and must have to get along well with another race.

4. It is only fair to say that much of the trouble between Southern whites and Negroes has been brought about by radical Northerners. First, the carpet-baggers following the Civil War seized government in the southern states by voting illiterate Negroes and by disfranchising the cream of the manhood of the South. The poll tax laws, the shutting out of colored voters from Democratic primaries and many other practices now questioned came about as an absolute necessity to prevent the South from being overrun by northern renegades, using the bought votes of illiterate Negroes.

Even today socialists, communists, new-dealers, well-meaning left-wingers like Eleanor Roosevelt and certain labor leaders, have constantly stirred up trouble when they did not understand the situation. Those who know the facts will excuse Southern white people for some prejudices and some resentment in the matter. Even now the greatest threat to peace in the South are these same left-wing socialists who would force an employer to hire Negroes when they might want to employ white people, who would set out to change customs, not by careful education but by the interference of the federal government in matters best attended to under the authority of states and by local citizens.

I was surprised the other day when leading newsmen and Governor Talmage of Georgia were on a program together to find Governor Talmage far better informed and more logical and kind than those pressing for an immediate end to segregation.

In conclusion, let's sum up the matter the best we can for Christians.

All good people want to treat the Negroes right. They must be given equality before the law. They ought to pay taxes like other people, have schools like other people, get to vote like other people, and get to work like other people for anybody who wants to hire them. No one ought to have to hire a man because he is white nor because he is colored. No one ought to be compelled to hire a man because he is a Catholic or because he is a Protestant. Certainly no one can be compelled to marry anybody he doesn't want to marry nor invite to his home or to a social affair any one who is unacceptable.

It will take time to work out the problems, to cure long-standing evils. Good Christian people can do it if they walk softly and pray. Negro leaders, political leaders, pastors of both races must be kindly, prayerful and patient until these problems are solved. And all of us must be loving, patient, and prayerful to be good Christians.

In the Saviour's name, yours,
John R. Rice

Communist "Christians" Coming?

(Continued from page 1)

Communists, or their supporters, to enter this country," and urged "the State Department to deny visas in strict compliance with the McCarran-Walter Act to any Communist or Communist-front representatives who seek to come into this country as a delegate to the Conference of the World Council of Churches or other conferences of whatever kind or character." The Cook County Council of the American Legion, in Chicago, asked the Government not to admit these delegates and named specifically Prof. Josef Hromadka from Prague, Czechoslovakia, and Bishop Albert Bereczky of Hungary.

It has been this condition that led the American Council of Christian Churches to petition the Government not to admit the communist clergy.

The facts presenting this picture are well known and have been widely circulated throughout the world.

How Communists Took Over Churches in Communist Hungary

The subjugation of the Protestant churches in Hungary has been revealed in an official document, "Five Years of Hungarian Protestantism, 1945-1950," issued by the communist Hungarian Church Press, Budapest, 1950. Here it is reported that Albert Bereczky, now president and bishop of the Hungarian Reformed Church, was first a member of the illegal communist Hungarian front before the communist occupied the land. Thus we are told, "Quite naturally, after the liberation it was he [Bereczky] who proclaimed that the time of repentance had arrived, and it was his person that deserved the confidence of the people of the Church and the leading personalities of the revolution, with whom he had co-operated in the resistance movement."

Under his leadership the entire communist program has been put into operation in the churches, and a resolution of his Synod, May 7, 1947, declared, "The forms of life of the new Hungary are not alien to our hearts, and we discover in them the frames, as ordained by God, of a juster and happier Hungarian life. . . . The social revolutions and class-warfare have been due to the people having neglected to carry through the divine programme of Our Lord Christ." Divine sanction is given to the communist order. Bereczky had one of his fellow travelers, Janos Peter, made a bishop of the Church, and Peter took a leading place in the communistic World Peace Congress, beginning with the Permanent Council of the Partisans of Peace, in Stockholm. In reporting this peace drive, Bishop Janos Peter, in an article, "The Church Serving the Cause of World Peace," declares, "It is really the Soviet Union that leads this movement. . . . I must say that this is to the advantage of this movement."

From Within

When you pick up an apple with a worm-hole in it, you are inclined to think that a worm crawled to the surface of the apple, liked it, and bored the hole from the outside. But this is not generally the case. Rather, a worm lays an egg in an apple blossom, and the egg is hatched in the core of the apple. The hole that you see indicates that the worm has bored its way out from within.

Thus it is with the heart of man. He is born in sin. "Behold," said David, "I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies" (Psa. 58:3). Sin, then, is inbred. There is only one remedy for it—the new birth. "Ye must be born again" (John 3:7). Regeneration alone will cleanse the wicked heart, and it comes through faith in the Lord Jesus Christ, who died that we might live.

—E. Schwyler English

The Lutheran Church in Hungary has gone the same way. Gyula Groo, secretary-general of the Lutheran Church, writing on the subject, "Theological Clarification in the Lutheran Church," declares that the church "willingly accepts its position . . . in the socialist State of Hungary."

Erno Mihalyfi, deputy minister of Public Instruction in the communist government of Hungary, was elected "almost unanimously," to the position of inspector-general of the Lutheran Church. And he declared in Budapest, Hungary, in 1952, that he was "passionately and with all my life loyal to the People's Democracy." He further declared, according to the communist Hungarian Church Press, that his "conviction and political standing is no secret to anybody," and added, "Those hundreds and thousands, whose votes have been cast for me, are not only members of the Lutheran Church, but they are working people as well, who take part, with all their strength and with enthusiasm, in the building of our country progressing on the road of socialism. . . . Moreover, by the law of large numbers, they are partly members of the Communist Party, others are non-party peoples, who, under the leadership of the Communist party, have their share in the political life of the country."

The reports of the subjugation and the so-called liberation of other churches are given in articles such as "The Freedom of Religion and the Religious Minorities," by the Rev. Imre Somogyi, D.D., president of the Hungarian Baptist Church, with his first section being, "The Free Exercise of Religion Since 1945," when the communists took over. And again, "The Way of Hungarian Protestantism in the People's Democracy," by professor of medicine, Ferenc Kiss, president of the Hungarian Federation of Free Churches. And then, "The Emancipation of the Hungarian Methodist Church in the People's Democracy," by the Rev. Janos Szecsey.

The leaders of the World Council of Churches who desire that the representatives of these communist dominated churches be brought to Evanston are fully aware of this condition. Bishop Bereczky and Bishop Peter attended the World Council's Conference on Faith and Order in Lund, Sweden, in August, 1952. Bereczky has attended sessions of the Central Committee of the World Council of Churches, and so has Bishop Peter. As late as February, 1954, Dr. W. A. Visser 't Hooft and Dr. George K. A. Bell, Bishop of Chichester, England, visited the churches in Hungary, and the *Christian Century* has commended the Hungarian Reformed Church as one of the most active in support of the ecumenical movement.

Communist Churchmen In Czechoslovakia Approve Communism, Wish to Teach It in America

In Czechoslovakia the story is the same, except this land has provided the leading spokesman for the communist world, Professor Josef Hromadka of Prague. During World War II he taught in Princeton Theological Seminary in the United States. But he has embraced communism and consistently championed the whole communist program. In Lund, Sweden, in 1952, in an address to the World Council of Churches' Conference on Faith and Order, he defended the communist world in its attitude toward NATO, rearmament of Germany, recognition of Red China, the war in North Korea—virtually everything that Russia wanted. He championed what was called the "Eastern view" in the formation of the World Council of Churches in Amsterdam in 1948. He is a member of the communist World Peace Council and has been a featured speaker at communist peace rallies in Eastern Germany and Helsinki, Finland. In an interview with a representative of the *Christian Century* in Sweden, in 1952, he boasted that he "has been repeatedly surprised to discover how many western Christians substantially agree with him." The Czech Brethren Evangelical

Church, Professor Hromadka's church, issued a letter in the fall of 1953 to churches of "all countries and nations," declaring that the Czechoslovakian church wants to come closer to the Protestant churches abroad and to tell them "how she lives and in what perspective she understands her present mission." That perspective is that the communist order is one of "higher justice," that the revolution has been one of "divine judgments" which they accept as "a precious opportunity for new beginnings." The church denies that it is "theologically wrong and Biblically dubious" to declare the communist world to be something "basically evil and worthy of condemnation." The Iron Curtain countries are said to be "a new society of nations in common co-operation and trust which has been started" in Central and Eastern Europe. In 1953, when Hromadka went to Sweden for a meeting of the Bureau of the World Peace Conference, he was interviewed and asked questions concerning some of the clergy in his country who are in jail. He was asked, "Do you know anything about the Baptist pastors who are in jail?" He replied, "Not all Baptist pastors are in jail. Pastor Prohaska is confined. Pastors Burgert and Jelinek are in custody; they are not sentenced." Again he explained, "As regards Dr. Antonia Kleinerowa, the Quaker lady and member of the parliament, she was sentenced to penal servitude for life as a result of political conspiracy together with Horakova who was sentenced to death. I have read the official records of the case, and there was nothing about religious reasons." Hromadka was further asked, "But don't you think that her actions may have had religious reasons, exactly as your own?" He replied, "It is difficult to say. Remember the whole life is in a state of transformation in our country."

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, while speaking in Washington, announced that four delegates from Hungary and four from Czechoslovakia would come to the United States and that they were "wholly committed to the life of the church." But the life of the church is wholly committed to communism.

Under the leadership of Baptist Pastor Vaclav Tomeš, who surrendered to the communists, a Conference on Baptist Unity in Czechoslovakia was held on December 12 and 13, 1953. The convention gave its endorsement to the communist order. Concerning their imprisoned fellow Baptists, they declared, "There happened to be in our ranks, even in the ranks of our leaders, people who violated the precepts of Christian love and the laws of our country. These brethren took part in activities which had nothing to do with the service to the Church and our Lord. By their illegal actions they endangered the results of the diligent labor of the whole nation and they were also punished accordingly. It was with a deep sadness that we witnessed confessions of their grave guilt."

Communist Appointee Runs Polish Churches, Makes Church Communist Agency

The story of Poland is similar. Dr. San Szeruda, head of the Evangelical-Augsburg Lutheran Church of Poland, relinquished his position because the communist authorities demanded his resignation, and in his place, a communist appointee, Bishop Karol Kotula, was selected. The Polish Embassy in the United States, on November 25, 1953, released the text of a resolution passed by the Supreme Council of the Evangelical-Augsburg Church, under the leadership of Bishop Kotula. The resolution declared that the church "endorsed the progressive social changes now taking place in the country and pledged the Church's continued support to the fulfillment of the creative efforts of the people." The Polish Embassy further reports, "With regard to Poland's Western Territories, the Church's Supreme Council declared that these lands 'were returned to Poland by a just verdict of history' and every Pole stands against the plotting of German revisionists." And it con-

cludes, "We, therefore, turn away from all those who under the pretext of defending Christianity aid war and violence in order to restore and maintain an unjust social structure based on the exploitation of man."

Modernist American Church Leaders Openly Seeking Attendance of Communist Churchmen

Dr. Franklin Clark Fry, president of the United Lutheran Church, early in 1954 appealed to Bishop Kotula to come to the United States to attend the World Council of Churches Assembly. If he comes, he will be the mouthpiece of Malenkov. In the United States the leaders of the National Council of Churches, who are also the leaders of the World Council of Churches, who are doing everything they possibly can to secure the admission of these communist clergy. Before the General Assembly of the Northern Presbyterian Church, in Detroit, Dr. W. A. Visser 't Hooft, general secretary of the World Council, appealed at length for the admittance of these Red clergy, insisting that "to deny the admission of these communist clergy would actually deny the very *raison d'être* of our movement" (the reason for the existence of the World Council of Churches). He declared that these communist church groups should meet together with the Western world church groups, else the World Council would be only a Western Council. He further emphasized that the World Council served as the bridge between the East and the West by bringing together in one body these different church leaders. The General Assembly of the Presbyterian Church in the U.S. (Southern) in an action, June 1, appealed to the National Council of Churches to do everything in its power to get these communist delegates into the country. The delegates from these communist churches have been permitted by their communist governments to go out and they always return safely to the security of the Iron Curtain.

American Churches to Pay for Propaganda Trip of Communist Clergy!

It is clear now that dollars of American Christians are paying the expenses of these communist delegates to the World Council conferences!

According to the latest official financial report of the World Council of Churches issued July 13, 1953, in Geneva, none of the churches in the World Council of Churches in Iron Curtain countries have contributed anything to the World Council of Churches for the years 1951 and 1952. In Hungary, the Reformed Church and the Lutheran Church are listed in the statistical report as contributing nothing. In Czechoslovakia, Poland, Rumania, and Yugoslavia the same is true. Churches in communist countries have not contributed anything to the support of the World Council of Churches!

(Continued on page 10)

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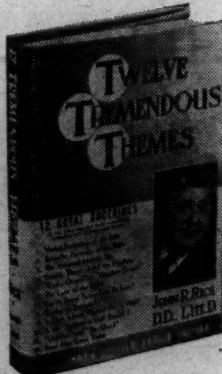
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Communist "Christians" Coming?

(Continued from page 9)

Furthermore, in 1952, the latest report shows \$306,316.14 contributed to the World Council of Churches for their general budgets. Of this amount, \$240,000 came from the United States, or approximately three-fourths has been American dollars. In the report of the Third World Congress on Faith and Order held in Lund, Sweden, August 15-29, 1952, the largest item is entitled, "Travel expenses, lodging, etc. for: Delegates," and this includes the delegates from the Iron Curtain countries. Dollars from the pockets of U. S. Christians made possible Hromadka's presence and propaganda for Russia!

In the contributed fund of \$240,000 from the churches in the United States, the largest contribution for 1952 was from the Methodist Church—\$70,161.12. The next was from the Presbyterian Church, U.S.A.—\$42,564. The third was from the Protestant Episcopal Church—\$28,000. Here then is the leadership of Bishop G. Bromley Oxnam, representing the Methodists; Dr. John A. Mackay, representing the Presbyterians; Bishop Henry Knox Sherrill, representing the Episcopalians. The three largest contributing groups are under the leadership of these three men, who have been the three main leaders in the church world attacking the Congressional Committees exposing communism within the United States.

The Committee on Un-American Activities investigating communists among the clergy is under attack by the top World Council clergy in our land and these same clergy desire that churches under the control of the communists in Iron Curtain countries send delegates to the United States to present their communism. And money from the collection plates of Protestant churches in the United States is to be used to help pay the expense of these communist clergy! What more could Russia ask?

The Government is faced with the decision of letting the communists enter the country, and the Christians of the country, members of churches connected with the National Council and the World Council of Churches, are faced with the spectacle of Communist Party leaders being recognized as prominent churchmen and communist controlled and dominated churches being recognized within the membership of the World Council as true churches of Christ! A church dominated and controlled by the communists has ceased to have Jesus Christ as its Head and Lord. No amount of explaining or justifying can obscure the fact that the communists are using the church and desire to continue to use the church throughout the whole world, represented through the World Council of Churches, to promote the Red program of peace, socialism, subversion, and revolution.

Under the McCarran-Walter Immigration Act, if the Red clergy are admitted, the Secretary of State, John Foster Dulles, must make the recommendation to the Attorney-General, Mr. Dulles has already given "reasonable assurances" to Bishop G. Bromley Oxnam and Dr. W. A. Visser 't Hooft that these clergy will be admitted. Bishop Oxnam, in a letter under date of December 16, 1953, said: "I am happy to say that several conferences with Mr. John Foster Dulles, to whom the church owes an increasing debt of gratitude, have resulted in reasonable assurances that the delegates to the coming assembly of the World Council of Churches will be admitted without difficulty."

Let the editor ask: After reading Dr. McIntire's article above, Are you in favor of bringing in these communists under the guise of religion to propagandize for Russia, to mislead youth, to spy on America for Iron Curtain countries?

Is It Well with Thee?

(Continued from page 1)

reapers in the field. The hot sun of the East beat down upon him so that as he came into the presence of his father he threw his hands to his head, saying, "Oh, my head, my head." His father turned to a servant and said, "Carry him to his mother." And the lad carried him to his mother and placed him upon her knees and he lay upon her knees until about noon and then he died.

You can only imagine the sorrow of that Shunamite woman unless you have passed through like affliction. She was an exceedingly wise mother. She did not shut herself up with the body of her dead boy and refuse to be comforted, nor sit alone with her grief and let her heart break. But she turned away from the home at Shunem and she said, "Elisha is across the plains in the mountains of Carmel," and she hastened after him.

Elisha saw her coming. He turned to his old servant Gehazi and said, "Yonder comes the Shunamite woman, go and see what she wants." And Gehazi, obedient to his master's command, starts down the mountain side. When he comes near enough for the woman to hear his voice, he cries out to her after the manner of the East, "Is it well with thee? Is it well with thy husband? Is it well with the child?" And she in turn replies, "It is well." I suppose he thought that she would stop and tell him the nature of her errand to his master, but she pushes on past him and up into the presence of Elisha, where I suppose she sobbed out the account of the death of her boy.

By this time, Gehazi appears, and Elisha says to him, "Take this rod and go down and lay it upon the boy and see if he will live," and just as he starts to obey, Elisha says, "Salute no one." I never realized what this expression meant until in the Holy Land I noticed the length of time required to complete the Eastern salutation, and I am quite sure that what Elisha meant to say was that

there was no time for even the ordinary courtesies of life. The boy was dead, the mother was heartbroken, and the father was waiting in grief and despair, thinking that Gehazi might be the means of raising the child.

I have an idea that when Gehazi started down the mountain side at his master's command that Elisha thought the Shunamite woman would follow him, but she did not do so. I see her at the feet of the master. I hear her saying unto him, "Oh, thou man of God, thou knowest that I did not desire a child of the Lord. He gave him to me. Now, He has taken him away from me. As the Lord liveth and as thy soul liveth, I will not leave thee."

And so Elisha takes her by the hand and starts down the mountain side. He comes into the home in Shunem, puts his hands to the boy's hands, his mouth to the boy's mouth, his eyes to the boy's eyes, and prays only as a servant of God could pray. Suddenly, there is a touch of color in the boy's cheeks. He sneezes seven times. His eyes are opened. Elisha takes him by the hand and bids Gehazi call his mother. And I think I see her rushing up and down the streets of Shunem, saying, "My boy was dead and is alive again." And there was joy in the old home in Shunem.

I. Praying With Importunity

Why do you suppose this story was placed in the Old Testament? It is true that it is one of the miracles of Elisha. But why is it told? It would seem to me that among other reasons it is there for this purpose, that we might understand what it is to pray with importunity.

"Do you believe," said a young woman to me in the city of Boston, "that if my mother and I should pray all night that my brother would be saved?"

I said to her, "If I were you I would pray all night if I were led to do it."

To my certain knowledge that

brother had not been within four miles of the place of meeting. Before ten o'clock they were on their knees. At twelve o'clock they were praying, at three o'clock they were still crying out unto God, when the mother rose from her knees to say, "I believe God will hear us," and closed her eyes in sleep. I saw that young man the next evening stand in the great church and say that he had spent a sleepless night. I heard him say that he occupied a most important position in the city of Boston. He said, "This morning, as the day was breaking, I gave myself to Jesus."

I think the story of the Shunamite is in the Old Testament that we might thus learn how to pray.

One evening my telephone bell rang. When I went to answer the call I heard a voice that seemed to me to be almost choked with emotion say, "Will you pray for me?" and I said, "Certainly I will pray for you. But will you not meet me this evening at the close of the service?" I went to the service that night and at the close of the meeting there came up to me this man who had telephoned me. He said he occupied a responsible position as bookkeeper in the city. He said, "My father is a minister, my mother is a sincere Christian. I have been feeling the power of their praying. I have felt a great sense of need in my soul, and when I heard the song this evening, 'O, mother, when I think of thee, 'tis but a step to Calvary,' I bowed my head and took Christ."

It seems to me that the story may be in the Old Testament that we may be led to the kind of praying that went up to God on behalf of that minister's son. I am sure the story is there to teach us how to pray.

"As the Lord liveth and as thy soul liveth, I will not leave thee." We have had days of prayer. I wonder how many of us have had nights of prayer. We have prayed minutes for our children. How many of us have prayed by the day for our children? And yet the story of prayer from the very first prayer that was offered until the last one that was sobbed out this evening, is this story, that when we pray in faith God does hear, and He will answer.

II. Is It Well With You, Personally?

I think the text takes in every one in its teaching. "Is it well with thee?" That is personal salvation. "Is it well with thy husband?" That is interest in the salvation of others. "Is it well with the child?" That is interest in your household. I ask the first question, "Is it well with thee?" I will answer it for every one in need. The man who is rich in worldly goods, highly honored in society, the man who has risen to some place of distinction, knows that in his heart there is an ache that money cannot stop and position cannot help. The man whose outward life may seem to be all right knows that in his heart there is again and again the cry for God.

1. Sin Is Too Mighty

"Is it well with thee?" I should like to answer the question for you if you will allow me. It is not well, and for two or three reasons. First, because sin is too mighty. No one of us is able to withstand the awful power of sin in his own strength. Sin is too mighty.

There came into the city of New York a young Scotchman. He came from the hill country in Scotland. A friend of mine went to ask him to be a Christian. The young fellow only sneered at him. "Why," he said, "I have a character as rugged and as strong as the hill country from whence I came. I have never felt the need of Christ." In New York he began to go down. In the city of Chicago he made the wreck complete. Another friend of mine went to see him in the hospital, but the doctor refused to allow him to enter. He said, "You could no more touch him than you could touch a leper." But when my friend said, "I have come to pray with him," the hospital door swung open. Lying upon a cot in one of the wards of the hospital was this young Scotchman. His eyes could scarcely close, his tongue and lips could hardly articulate, the joints of his body were beginning to separate. He

was a leper indeed. "My God," said the visitor, "isn't it awful!" The doctor said, "Don't touch him, you must not touch him." The poor fellow turned his head on the pillow and said, "Mr. Smith, do you think that if I should cry unto God today He would save me? Drop on your knees, sir, and pray for me." When the prayer was ended he started again to raise himself up on his elbow, and said, "Tell the men of the United States that sin is too mighty for them to resist." Sin is too awful in its power to be trifled with. It is not well with thee.

2. It Is Not Well When Trouble Is All About

I have another reason. Trouble is on every side of us. I am sure that no one of us can get along without Jesus Christ in the day when trouble comes. All the money in the world could not of necessity buy comfort when the heart is aching. A man worth twenty million dollars said to a friend of mine, "All the money I have ever earned and all the money that is today in the bank to my credit has never given me peace."

One of the richest men in the United States was walking down Broadway with a business acquaintance whom I knew. This gentleman said to the man of wealth, "I suppose you are a very happy man with your fortune, which is so far up in the millions?" And the many-time millionaire looked into the face of his boyhood friend and said, "Do you know, I have not, with all my money, the peace and comfort and satisfaction that I had when I was a boy working for a dollar a day."

Too much of trouble on every side. When the day comes that you yourself are ill, when the day comes that the family cord binding your household together is strained, you will need Jesus. You cannot get along without Him.

Dr. A. J. Gordon of Boston said that a man came in to see him one day, and said, "Dr. Gordon, will you come with me to the funeral of my little baby?" The great preacher thought he was going to lead in the service of a great funeral, but he came out to find only one carriage waiting at the door. In the carriage was a little white casket. The father and the minister rode all the way from Boston to the cemetery without a word. The little casket was taken out and carried out to the grave. The man put his hand into his vest pocket, took out a little key and unlocked the casket. He raised the lid, looked down on the little white face, closed the lid and put the key in his pocket.

He then turned away from the grave, and rode all the way back to the city of Boston without a word and just as A. J. Gordon left the carriage he said the man reached out his hands, and taking hold of his hand with both of his said, "Doctor Gordon, wait a moment. She was all I had. She was all I had." Sobbing as if his heart would break he said, "She was all I had." "And," said Doctor Gordon, "he was without hope." There is too much of trouble. Therefore it is not well with thee.

3. Reasons Why You Should Turn to God

I should like to give you two or three reasons why you should turn to God. First, God is ready. All the way through the Old Testament story, and all the way through the New Testament story you will find this stated. From the very first day when He went walking through the garden in the cool of the day saying, "Where art thou?" to the last sob of Jesus on the cross, God has been ready. "Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord." It is not a question with God as to how many times you have sinned, nor how far you have wandered, nor how black your life is, nor how helpless and hopeless you are. God is ready.

Second, Jesus is ready. I heard Mr. Moody say once in his preaching that when Jesus was upon Patmos He gave His message to John which we find in the Revelation, which is a mysterious Book to many people. Before the Book was closed He told John to put something in for everybody, and Mr. Moody said, "I can imagine him putting this in the Revelation: 'And the Spirit and the bride say,

Come.' And I can then imagine Jesus saying to John, 'But they won't understand that exactly, make it plainer.' Then he wrote, 'Let him that heareth say, Come.' But there will be some who won't hear, and so, said Mr. Moody, there was added, "and let him that is athirst come." But I imagine him saying that there will be some that are athirst and won't know it. And so the invitation is given that is as broad as from everlasting to everlasting, which reaches down to the lowest and up to the highest.

There is no one whose case is hopeless in his estimation, but that the invitation is for him. The young girl whose heart is heavy as sin can make it, who feels so helpless—it is for her. The man whose conscience is condemning him—the invitation is for him. Christ is ready.

Your mother is ready. Your friends are ready. I received a letter one morning blotted with tears. When I started to read it I knew that the writing must be by one who certainly knew very well how to write English. As I read on into the letter I saw that the hand evidently had been trembling. Down further the letters were not formed correctly and down at the last it was almost a scrawl; over the page it seemed to me there were drops of tears. This was the letter: "Please pray for my daughter only sixteen years of age; she has lost everything that makes a girl's life worth living. She has all but killed her father, and she is killing me." Such sorrowing friends are ready.

And then remember they are ready in Heaven. Your mother, your father, your brother, your sister—they are all ready.

"Will you shake hands with me?" said a gentleman in New York City. As I stepped to the platform he put his hand up to me and said, "Remember, sir, I have been a drunkard," and I took his hand in mine for a moment. Then he said, "I will tell you my story. One day I was literally lying in the gutter intoxicated, when a gentleman came along and said, 'If you would see your boy alive, hurry.'"

"I hastened to the hospital where they had taken him. A great wagon had gone over him and he was dying. When I came into the room he caught me by my hand, and his fingers were only long enough to go round three of my fingers; he pulled me down upon my knees and holding on to me with his fingers that were nearly stiff in death, he said, 'Father, I will never let go of you, I will never let go of you. You must meet me in Heaven.' And do you know, sir, he died with his fingers around mine. The doctor came, bent back his fingers and released my hand. It was this hand," and holding it up above his head, he said, "it kept pulling and pulling and pulling, until at last I became a Christian."

You know who it is in the skies. You know who it is that is holding you today. Your friends are ready.

III. "Is It Well With Thy Husband?"

Then there is a second question. Is it well with thy husband? I do not mean the husband that is today by your side, with whom you have been walking along life's journey so long (yet I do mean your husband, too). Is it well with any one whom you know is away from Christ? Answer it, not aloud but to yourself. Is it well with thy husband? The saddest thing in the world to me is that sacred things divide us. Trouble rarely divides us. The more our hearts ache, the closer we come together. Sickness does not often do it. Your fingers have become so thin that if you held your hand down your wedding ring would slip away. But your heart only beats the truer to the one whom you love. The saddest thing in the world to me is that sacred things divide us. The communion table is between us. The church is between us.

Is it well with thy husband? This is the statement made in God's word: "He that believeth not is condemned already." "He that hath not the Son of God, hath not life, but the wrath of God abideth on him."

"Is it getting night?" said an old

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But can any of you tell me when our boys pass to the age of accountability? Can any of you tell me when a girl comes to the place where she knows the difference between right and wrong? I almost believe you might take people into church too old, but I do not believe you can take them into church too young, if the child is cared for. Is it well with the child? The question is solemn. The only hope is in Christ. Choose Him

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Jesus said, "Him that cometh to me I will in no wise cast out." If you come, honestly, depending on Christ for forgiveness, He will save you this moment. Confess your sins to Christ! Believe His word, that Christ paid for all of your sins on the cross, that He is ready to take you into his arms now, and save you. Call upon Him now, and trust Him this moment as your own Saviour. Rely upon Him. In one simple believing act of the will, you may

I sat the other day in the services of a fine church. The pastor is sound in doctrine, clean in life, beautiful in character, kindly in spirit. The membership is composed of the finest type of people. They are, manifestly, true

Address

I register here and now my heart's vow to God that I will seek to be broken in spirit, that I may weep with the Lord Jesus over sinners, as He wept over Jerusalem. Oh, if God's angel clothe me in linen and with the inkhorn by his side, goes through the land to-day, I pray that he may find me among those that sigh and that cry for the abominations on every hand, and that I may be counted worthy to have the mark, invisible upon my forehead, which those receive who have a broken

The same wicked people today, modernists and pacifists, are not for putting down Hitler. They are

(Continued on Page 12)

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God's Slaughter Crew

(Continued from page 11)

not for punishing crime. They are not for disciplining children. They are not for holy, Spirit-anointed preaching against sin. They do not hate sin, they do not want it punished. But the holy God of the Bible is not like these hypocrites who see no harm in sin and who do not want it punished.

The inhabitants of Jerusalem saw round about the besieged city the Babylonian armies. They feared the swords and spears and firebrands of the heathen nation. But if they had understood the vision of Ezekiel, they would have feared, instead, the angels of God going about with slaughter weapons smiting down the people who had turned their backs on God and gone into sin. They would have feared rather the fierce wrath of an angry God than the war-like prowess of Nebuchadnezzar's soldiers.

In Ezekiel, chapter 8, the prophet was shown in a vision the secret place of worship where the ancient men of Israel offered incense to idols. This represented the imagination of the hearts of the people. Their idolatry may have been kept secret, but God knew it. "Every form of creeping things, and abominable beasts, and all the idols of the house of Israel," were portrayed upon the walls of that secret place of worship revealed to Ezekiel. Then in the door of the gate of the Lord's house which was toward the north, women were weeping for the idol god, Tammuz, (Ezek. 8:14) equivalent to the Greek god, Adonis. The Webster's International Dictionary says, "The festival of Adonis was the *Adonia*, generally held at midsummer, at which the women first lamented his death and afterwards rejoiced in his resurrection." At the door of the temple, between the porch and the altar, Ezekiel was shown in the vision, "about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." So the people of Jerusalem were guilty of every form of idolatry and religious abomination. For these things came the wrath of God on Jerusalem and fearful destruction.

It is foolish to believe that only the Old Testament pictures God as being angry with sinners and as bringing death and ruin upon them. The same God of judgment is revealed in the New Testament. Jesus, in Luke 13:1-5 tells how Galileans were slain by Pilate for their treachery, and how the tower of Siloam fell on eighteen men in Jerusalem and killed them. And then Jesus warned the public that this was the judgment of an angry God on sinners and He repeated twice the following warning, "Except ye repent, ye shall all likewise perish." Jesus Himself solemnly foretold the coming destruction of Jerusalem a second time, saying, "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This great prediction, given in detail in Luke 21:20-24, was fulfilled literally in A. D. 70 when Titus, with his Roman army, surrounded, besieged and took the city, with a terrible slaughter of over a million Jews, (according to Josephus the historian), with the burning of the temple, and with multiplied thousands sold in slavery. Remember that that happened in New Testament times; Jesus foretold it as the judgment of an angry God, and it came to pass terribly. So the God of the gospels is the God of judgment exactly in the same fashion that the God of the Old Testament is a God of judgment.

The book of Acts tells how God killed Ananias and Sapphira in a direct punishment of His wrath (Acts 5:5, 10); how King Herod sinned, "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost" (Acts 12:23); how Elymas the sorcerer was struck blind (Acts 13:11). The book of Revelation is a book foretelling terrible, bloody judgment upon nations, armies, cities

and the whole world. The New Testament portrays the God who judges and punishes sin the same as the God portrayed by the Old Testament. Bloodshed, wars, disasters, earthquakes and pestilences are simply the instruments of God's vengeance on sinners.

May wicked sinners everywhere be warned to repent of their sins and seek the mercy of God before His wrath falls! If one read this who is unsaved, I warn you in the words of the Saviour Himself, "Except ye repent, ye shall all likewise perish."

Read again God's command to the six men (angels) with the slaughter weapons: "And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women."

V. "And Begin at My Sanctuary"

"Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house" (Ezek. 9:6).

It is remarkable that the terrible sins for which God professed that He was bringing judgment on Jerusalem were largely centered about the temple. The idolatry was in the temple, or on the steps of the porch, or in the gate of the temple. And when judgment was to begin, the angels of destruction were warned to begin their bloody work "at my sanctuary." And we are told that, "Then they began at the ancient men which were before the house." The first to be killed were the people at the temple.

Verse 7 says, "And he said unto them, Defile the house, and fill the courts with the slain: go ye forth." How striking that God gave particular orders that the temple should be ceremonially defiled, that the first place bodies of men should fall would be in and about His own house, the temple! And this is God's behind-the-scenes picture of His own workings in having Jerusalem destroyed and the people slain and carried into captivity. I think Ezekiel's vision was before the siege was finished, before the destruction actually took place. But when it did take place, II Chronicles 36:19 says, "And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." Actually when the siege was successful, when the Babylonish hordes broke into Jerusalem, the temple of God was the first place destroyed, it is indicated. God was angry at His people, and He had come to feel that the temple was a place of abominations. Similarly, in the New Testament, when Jesus was rejected by the Jews, He wept over Jerusalem that had killed the prophets, had stoned God's messengers, crying out, "How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!" Then He uttered the terrible curse (though they did not know it was a curse) "Behold, your house is left unto you desolate" (Matt. 23:37, 38).

Again, a few years after Jesus was crucified, Jerusalem was besieged and taken and destroyed with terrible slaughter, and again, this time contrary to the orders of Titus, the great temple was burned to the ground and later not one stone was left upon another! A place of worship where people do not have broken hearts, where they do not weep over their own sins and the sins of the people, becomes an abomination to God, which He is anxious to destroy! How God must hate some of our church buildings where there are no tears, no penitence.

In I Peter 4:17 we are told, "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Revival begins at the house of God,

for II Chronicles 7:14 promises it, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways." And so judgment, punishment begins also at the house of God. Do not blame lost people for the moral decline of this country. First, blame the people of God. First, blame the churches. First, blame us preachers. Do not blame sinners if they do not weep over their sins. First, blame us, the saints who do not weep. How should sinners be convicted when Christians are not convicted? How should sinners seek the church and seek God when the churches do not seek sinners? Oh, first of all, we need a sighing and a crying among the people of God over the abominations in the land, over the sins that grieve God, over poor lost sinners that are undone and Hell-bound!

Do you think it was wholly incidental and accidental that in Russia at the very first of the revolution, the churches were burned, the priests were killed or sent to Siberia, religion was branded as the opiate of the people, and atheism was made the doctrine of communism? Do you think it was wholly incidental and accidental in Spain's revolution not long ago, that churches were burned and priests and nuns were killed by the hundreds? Remember that God is behind the scenes in these cataclysms. You thought it was the ungodly, atheistic, communistic assassins, hating the Bible and God who were solely responsible for those horrible murders. They were horribly guilty, but God, who had begun judgment at the house of God made the wrath of men to praise Him. I hate communism with a holy hatred. While we are an ally of Russia in the present war, God keep us from condoning the horrible, unChristian, God-hating, undemocratic and inhuman ways of communism; her blood purges, her atheism, her oppression of the poor. Every Christian ought to shudder at the inroads of communism in America. But I solemnly declare that I believe cold, powerless, formal churches

with no penitence for sins, no weeping over lost sinners, no burning of compassion for the dying, lost souls for whom Jesus died, are essentially little better than atheism. I believe God wants no churches where there is not a sighing and crying over sins and over sinners. I believe any Christianity without a burning evangelism is hypocrisy and abomination to God!

The declension, the apostasy, the breakdown of morals and character in America is chargeable to Christians, to churches, to preachers. America is now suffering expense, bloodshed and other punishment for our sins, brought on because we have failed God. And by *we* I mean we Christians. If America falls, if America is overrun with communism, if millions are slain in race riots and labor wars and the invasion of the Asiatic hordes, then judgment will fall first of all upon the Christians in name, who do not sigh and who do not cry over sin and sinners. "Judgment must begin at the house of God." God gave Ezekiel this rule; "and begin at my sanctuary."

Oh, Christian in America, repent! May God raise up broken-hearted Christians to seek God until revival comes, until mercy is poured out, until God's face shines upon us again in peace!

Will You Begin Definitely to Wait on God Each Day Until Revival Comes?

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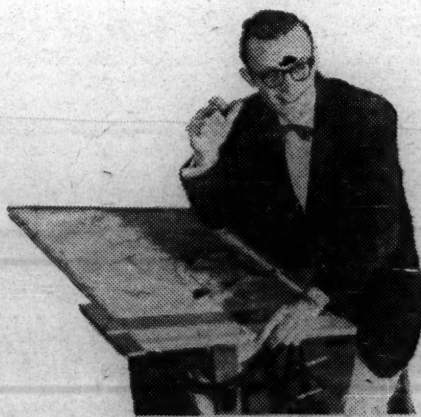
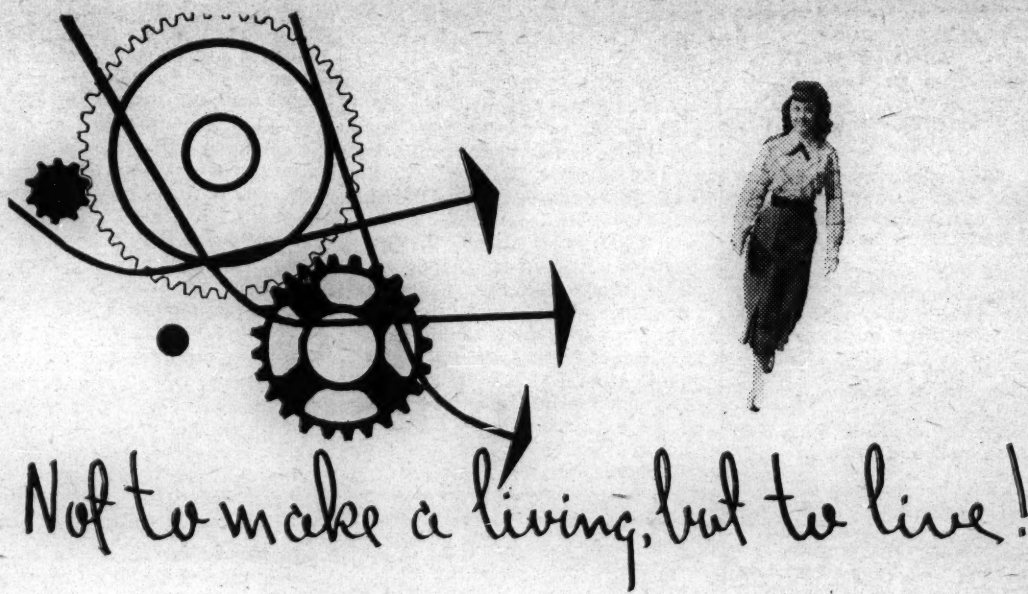
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